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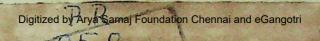
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. VOL. VII

Prāci-Jyoti

DIGEST OF INDOLOGICAL STUDIES

[YEARLY PUBLICATION] इदमु त्यत् पुरुतमं पुरस्ताज् ज्योति : —ऋक् , IV. 51 'This ever-recurring Light of the East'



Editor

Gopikamohan Bhattacharya

KURUKSHETRA UNIVERSITY

1971

Subscription

Rs. 30/-; 50 s. or \$ 8

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PR 050 P88P.7:2

FOREWORD

Kurukshetra University was founded to promote and encourage research in Indological Studies. Even when it became a multi-faculty University, it did not lose sight of its original purpose. To give some idea of the activities of the Faculty of Indic Studies the University started the publication of a Digest of Indological Studies in 1963. The first issue of the journal came out in December, 1963 on the eve of the Delhi Session of the International Congress of Orientalists. During 1963 to 1968, ten issues of this journal in six volumes were published; but owing to some difficulties this venture, which was much appreciated abroad and in this country, had to be suspended after the publication of Vol. VI, Part I, June 1968. It has been decided in response to requests from eminent scholars all over the world to revive the Digest. Hence this renewal of our most important publishing venture. I am confident that the Digest will once again establish its usefulness as a scholarly journal.

S.K. Dutta Vice-Chancellor the part of the second of interest and provided as before

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EDITORIAL

With the growth of interest in Indological research in various countries it becomes practically impossible for the researchers to keep track of all publications in their own respective fields of study. The results of researches in some countries are being published in their own languages. This has resulted in a stumbing block to the collection of data and determining the scope of further research in a particular Hence in 1963 the Institute of Indic Studies, Kurukshetra field. University launched the project of publishing the Digest. Till 1968 ten issues of the Digest were published. Although compilation of a bibliography of Indology is by no means an easy task, it is refreshing to note that the Digest was recognised by eminent Indologists as a welcome publication for the use of scholars. But, for reasons beyond control, the publication was suspended in 1968. Appreciating the value of the Digest and the impact it has made on the Indological world in the short span of its life, the University decided this year to revive its publication. We have now the pleasure of offering Volume VII of the Digest, a result of our sustained effort for over ten months, to researchers in Indology. This has been possible due to the impetus put and the keen interest shown by our Vice-Chancellor Dr. S.K. Dutta in its revival and early publication. We take this opportunity to acknowledge our warmest gratitude to him.

In this volume the system followed in the division of material over the various headings corresponds almost completely with that introduced in the previous volumes. With a view to cover greater number of articles, attention has been focussed on the main points of each article. All abstracts are serially numbered and wherever necessary, cross-references have been given. We have tried to cover partly the articles in major journals published between 1966 and 1970. This issue contains 625 entries and the rest will be covered in the next issue. A new feature has been the author's index.

In this arduous task of compilation, we have been greatly assisted by our esteemed contributors (list of names attached) and my colleagues in the University for their cordial response in preparing the abstracts and to our worthy correspondents who have very kindly sent research information. We must express our grateful thanks to them. We are also thankful to those authors who have kindly prepared abstracts of their own articles. Above all, our thanks are due to the members of the staff of the Digest Shri V.P. Girdher and Shri Goel and particularly to Shri Credit Credit Collection at the staff of the Digest Shri V.P. Girdher and Shri Goel and

single-handed the task of the office, compilation and going through the proofs.

To my colleague Dr. D. B. Sen, I desire to express my lively gratitude for the valuable assistance rendered by him in compilation, editing and proof-reading. Thanks are due to Dr. M.C. Chaudhury who has very kindly gone through proofs of some formats. To Dr. D.N. Shastri, to whom the Digest owes its inception and who has always evinced a personal interest in its revival, we express our deep sense of gratitude. We are indeed grateful to Prof. Sadhu Ram for his academic collaboration. We are also thankful to Shri T. Philip, Manager, University Press and his staff who have made sincere attempts to bring it out within the scheduled time.

In conclusion we must admit that we are aware of our limitations. A number of important journals and articles published during the period under review had to be left out. We express our sincere hope that in the next issue we will be able to cover those journals and make it as representative as possible. However, it will be possible only if we receive kind support and active co-operation of individual authors and institutions.

EDITOR

CONTENTS Page SECTION I—ARCHAEOLOGY 1 - 30Unpublished Sculptures and Terracottas in National Museum, New Delhi and Some Allied Problems 1 2. 1 Gandhara Skanda with Flames 3. Urddhvaretas Ganesa from Afghanistan 1 4. Early Indian Bone Figures in the National Museum, 2 New Delhi 5. Unpublished Gupta Reliefs from Sultan 2 New Delhi 6. Skanda from National Museum, New Delhi and U.P. Hills 2 7. 3 Bull-faced Sculptures in Kotah Museum 8. 3 Yakşa Torso from Bharatpur Region 9. Newly Discovered Sculptures from Vidisā 3 10. Unpublished Sculptures from Udaipur Region 4 11. A rare bronze of Skanda Kumāra from the Panjab hills 4 12. 4 Indra in Early Literature and Art 13. Monuments of Bijolyā 5 14. Rare and Unique Antiquities from Rājghāt 5 15. The Antiquity of Terracotta Figurines, specially those of the Malaviyanagar (New Delhi) 5 An Unfinished Rekha Deul of Purulia 6 16. 17. Some Post-Muslim Temples and Sculptures of Rajasthan 6 18. Clay Figurines of the Muslim Period 7 19. An Early Indian Bronze Figure 7 The Early Phase at Amaravati 20. 7 21. A Bronze Śrīnivāsa group 8 22. Facade of a Miniature Shrine from Kashmir 8 Terracotta seal with Brāhmī Inscription 8 23. 24. A Fragment of a Frescoed Frieze Depicting Dipankara Buddha in Miran, Central Asia. 8 Nāmasangīti-A rare Buddhist Icon 9 25. The Composite Image of Vāsudeva and Laksmī 26. 9 27. The Pre-Historic Stamp Seal: A Reconsideration of Some Old Excavations, Part I 10 A note on the Sūrya Image from Mahisantosh 28. 10 Terracotta Seals and Sealings from Rājbādidāngā 29. Excavations dia Pargin 961462 Kangri Collection, Haridwar

10

30.	The old Temple at Lamba and Kāmeśvara Temple at	
	· Auwa	11
31.	Some Newly Discovered and Less known Māru	
	Gurjar Temples in Northern Gujarat	11
32.	The Aruneśvara Temple at Kasindra	11
33.	A Note on the Hariti Image from Skarab Dehri,	
	Year 399	12
34.	The Gandharan Reliquaries	12
35.	Gandhara Buddha Image with Inscribed Dates	12
36.	'Turaga' Motif in Pramāņamañjarī	13
37.	The pillars of Asoka, Their Purpose	13
38.	Tobatsu Bishamon: Three Japanese Statues in the	
	United States and the Outline of the Rise of this Cult	
	in East Asia	13
39.	Terracotta Vessels and Figurines from Khotan	
	(Central Asia) in the Hermitage Museum, Leningrad	14
40.	Harappans, Ochre Ware and the Copper Hoards	14
41.	A Clay Sealing Sunet	14
42.	A Rare Chālukyan Bronze Figure	15
43.	The Smarta-Lingas of Khajuraho	15
44.	Prehistoric Exploration in North Gujarat and Parts of	
	Rajasthan	16
45.	The Buddhist Temples of Eastern Siberia	16
46.	Stone Age Sites in Valia Taluka and Mangrol Taluka	
	of Broach and Surat Districts.	16
47.	Sun-Temple of Multan (of which now no trace is	
	remaining)	17
48.	A Study of some Graha-Images of India and Their	
	Possible Bearing on the Nava-Devās of Cambodia	. 17
49.	Śańkar-Matha at Kunda, District Jabalpur	18
50.	Account of a Typical Mughal Step-well (Bāoli) and	
	a Well-house (Kūpāgāra)	18
51.	The Worship of Revanta in Ancient India	18
52.	An Unpublished Image of Vārāhī from Gujarat	19
53.	A Note on the Occurrence of Muchlinda Buddha	
	Sculptures in the Indian Buddhist Art	19
54.	A Possible Identification of a Significant Sculpture at	72
	Isurumunity Temple, Anurādhāpura. A Man and a	
	Horse's Head	19
55.	Uttaravedī Concept in Temple Architecture	20
56.	A Buddhist Image from China	20
57.	Mamallāpuram	21
58.	The Cave Temple and the Rathas Under Narasimha-	
	varman Mahā-Malla	21
59.	A Unique Terracotta mould of Durga from Panjab	21
60	An Interesting Stone Panel from the Visnupada Temple	22

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(vii)

	61.	Elliptical Structures of Ancient India	22
	62.	Amba Nana-Durga	.22
	63.	The Authors of Gommata Suttalaya	. 23
	64.	Neolithic Human Burials from Burzahom, Kashmir	23
	65.	Kalibangan Human Skeletal Remains-An Osteo-	
		Archaeological Approach	23
	66.	Unpublished Pāla and Sena Sculptures in the National	
		Museum, New Delhi	24
	67.	A Unique Bronze Image of Bharata in the National	
		Museum, New Delhi	24
	68.	Religious Tolerance and Intolerance as Reflected in	
		Indian Sculptures	24
	69.	A Rare Image of Varāha in the National Museum,	
		New Delhi	25
	70.	The So-Called Trimurti in Kathlal	25
	71.	Antiquity of Nagari and its Torana	25
	72.	A Jain Goddess from Rajasthan	26
	73.	The Symbolic Meaning of the Club in the Iconography	
		of the Kuṣāṇa Kings	26
	74.	Monuments of the Early Kalachuri Period	. 26
	75.	Excavations in a Rock Shelter near Ghālīgai (Swāt,	
		Pakistan)	27
	76.	Discovery of four Pre-Buddhist Cemeteries near Pācha	
		in Buner (Swāt, W. Pakistan)	27
	77.	An Archaeological Survey near Kālām (Swāt Kohistān	28
	78.	The Grey Pottery in the Swat Valley and the Indo-	
		Iranian Connections (c. 1500-300 B.C.)	28
	79.	Original Sites of Some Important Temples of Varanasi	28
	80.	Inscribed Clay Tablets and Miniature Stupas from	
		Gaznī	29
	81.	A Peculiar Image from Gändhära	29
	82.	A Unique multi-headed Icon of Visnu and its Signi-	
		ficance	29
	83.	The Temples and Sculptures under Rājasimha	30
07	amro		
SEC	CTIO	N II—ARTS AND CRAFTS	31-40
	84.	Origin of Pallava Art : The Undavalli Caves	31
	85.	The Pictorial Situation in Pahari Painting	31
	86.	Bhitargaon: Art and Architecture of Humanism	32
1 2.76	87.	The Vision of the Rock and the Plastic Situation of	
		the Panels	32
	88.	Himachal Heritage	32
	89.	'The Great Wrestler'-The Continuity under Maha-	2013
17%		Malla	33
	90.	A Bhagayata Purana from the Punjab Hills and	
		A Bhagavata Purana from the Punjab Hills and CC-0 In Public Domain. Gurukul Kangri Collection, Haridwar related Paintings	33

Digitized by Arya Samaj Foundation Chennai and eGangotri

(viii)

	91.	Ornaments in Sangam Age	34
	92.	Female Dress and Ornaments in the Kathāsaritsāgara	34
	93.	Various Type of Traditional Puppets of India	34
	94.	Udarāmsuka	35
	95.	Kerala Wood Carvings	35
	96.	The Technique of Pahari Painting: A Discussion of	
		Colour and Pattern Notes	35
	97.	Pahari Painting: The Family as the Basis Style	35
	98.	The Arts of Buddhist India	36
	99.	Tribal Art and Gujarat	37
	100.	Chhau Dances of Saraikella	37
	101.	The Creator, the Creation and the Sūtradhāra	37
	102.	Evidences of Buddhist Painting in E. India in the	
		15th C.	37
	103.	Bhitargaon: The Technique of Architecture	38
	104.	Takşan and Similar Artisans in the Aştādhyāyī	38
	105.	Crafts and Industries in Mediaeval Orissa c. A.D.	
		600-1200	39
	106.	Viṣṇu-Trivikrama in Literature, Art and Epigraphs	39
	107.	Terracotta art of Proto-historic India	39
	108.	The South Indian Contributions in Art and	
		Architecture	40
	100	C . ID	40
	109.	Costumes and Decorations in Bhāravi	40
		ON III—EPICS AND PURANAS	41-51
SE	ECTIO	ON III—EPICS AND PURANAS	41-51
SE	ECTIO	ON III—EPICS AND PURANAS The Magas. Sun Worship and the Bhavişya Purans	
SE	ECTIO	N III—EPICS AND PURANAS The Magas. Sun Worship and the Bhavişya Purans The Doctrine of the Colours of Souls in the Maha-	41 -51 41
SE	110. 111.	The Magas. Sun Worship and the Bhavisya Purans The Doctrine of the Colours of Souls in the Maha- bharata: Its Characteristics and Implications	41-51
SE	ECTIO	The Magas. Sun Worship and the Bhavisya Purans The Doctrine of the Colours of Souls in the Maha- bharata: Its Characteristics and Implications The Story of Samvarana and Tapati in the Maha-	41-51
SH	110. 111. 112.	The Magas. Sun Worship and the Bhavisya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna	41-51 41 41 41
SI	110. 111. 112.	The Magas. Sun Worship and the Bhavisya Purans The Doctrine of the Colours of Souls in the Maha- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Maha- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana	41-51 41 41 41 42
SI	110. 111. 112. 113. 114.	The Magās. Sun Worship and the Bhavisya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa.	41-51 41 41 41 42 42 42
SH	110. 111. 112. 113. 114. 115.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana.	41-51 41 41 41 42
SH	110. 111. 112. 113. 114.	The Magās. Sun Worship and the Bhavisya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvītta ani itihāsa-sanketa.	41-51 41 41 41 42 42 42
SH	110. 111. 112. 113. 114. 115. 116.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta aṇi itihāsa-sanketa. (Mythology and Historical Indications)	41-51 41 41 41 42 42 42
SH	110. 111. 112. 113. 114. 115.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvītta ani itihāsa-sanketa. (Mythology and Historical Indications) Purākathā ani Vidhisanketa. (Mythical tales and	41-51 41 41 41 42 42 42 42
SI	110. 111. 112. 113. 114. 115. 116.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta ani itihāsa-sanketa. (Mythology and Historical Indications) Purākathā ani Vidhisanketa. (Mythical tales and ritual-symbolism).	41-51 41 41 41 42 42 42 43
SI	110. 111. 112. 113. 114. 115. 116.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahābhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahābhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvītta ani itihāsa-sanketa. (Mythology and Historical Indications) Purākathā ani Vidhisanketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi).	41-51 41 41 41 42 42 42 43 43
SI	110. 111. 112. 113. 114. 115. 116. 117.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta aṇi itihāsa-sanketa. (Mythology and Historical Indications) Purākathā aṇi Vidhisanketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi). Mahābhārata men garta-sanketa.	41-51 41 41 41 42 42 42 43 43 43 43
SI	110. 111. 112. 113. 114. 115. 116. 117.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahā- bhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahā- bhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta aṇi itihāsa-saṅketa. (Mythology and Historical Indications) Purākathā aṇi Vidhisaṅketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi). Mahābhārata men garta-saṅketa. The Earh-cow and Pṛthu's dart.	41-51 41 41 41 42 42 42 43 43 43 43 44
SH	110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahābhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahābhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta aṇi itihāsa-sanketa. (Mythology and Historical Indications) Purākathā aṇi Vidhisanketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi). Mahābhārata men garta-sanketa. The Earh-cow and Pṛthu's dart. Parīkṣit Kā Nāga-damśa. (Serpent bite and Parīkṣit).	41-51 41 41 41 42 42 42 43 43 43 44 44
SH	110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahābhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahābhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta ani itihāsa-sanketa. (Mythology and Historical Indications) Purākathā ani Vidhisanketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi). Mahābhārata men garta-sanketa. The Earh-cow and Pṛthu's dart. Parīkṣit Kā Nāga-damśa. (Serpent bite and Parīkṣit). The Rivers in the Vāmana-Purāna.	41-51 41 41 41 42 42 42 43 43 43 43 44
SH	110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahābhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahābhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta aṇi itihāsa-sanketa. (Mythology and Historical Indications) Purākathā aṇi Vidhisanketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi). Mahābhārata men garta-sanketa. The Earh-cow and Pṛthu's dart. Parīkṣit Kā Nāga-damśa. (Serpent bite and Parīkṣit).	41-51 41 41 41 42 42 42 43 43 43 44 44 44
SH	110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121.	The Magās. Sun Worship and the Bhavişya Purāns The Doctrine of the Colours of Souls in the Mahābhārata: Its Characteristics and Implications The Story of Samvarana and Tapatī in the Mahābhārata and Vāmana Purāna A Note on Mrs. Sen's Article about the Rāmāyana Vāmana Purāna and Samaya-pradīpa. The Legend of Pārijāta-harana. Purāvṛtta aṇi itihāsa-sanketa. (Mythology and Historical Indications) Purākathā aṇi Vidhisanketa. (Mythical tales and ritual-symbolism). Go (stana) nadī Godāvarī. (Marathi). Mahābhārata men garta-sanketa. The Earh-cow and Pṛthu's dart. Parīkṣit Kā Nāga-damśa. (Serpent bite and Parīkṣit). The Rivers in the Vāmaṇa-Purāṇa. Who knows Rāvaṇa? A Narrative difficulty in the	41-51 41 41 41 42 42 42 43 43 43 44 44

120.	The Fautanic Accounts for the Origin of Sarasvati	45
127.	A Critique of Krishna: Myths, Rites and Attitudes.	
	(R.A.)	. '46
128.	Yoga in Mārakaņdeya Purāņa	46
129.	Redundancy in Māhābhārata Verse Composition	46
130.	An Inquiry after South-Eastern Asia in the Purāṇas	47
131.	A Note on the Nativity of the Kriyayogasara	47
132.	A Note on Anuśāsanaparvan	48
133.	Social World in the Mahābhārata	48
134.	Some Observations on the Vāmana Purāņa	48
135.	The Śukānuśāsana (Śukānupraśna).	49
136.	Vāmana Legend—In the Vedas, Epics and Purāņas	49
137.	Analysis of a Verse from Brahmānda Purāņa in	
	Historical Perspective	49
138.	The oldest Extant Pravan-List of the Mahābhārata	49
139.	Fragmente einer Palmblatthandschrift philosophischen	
	Inhalts aus Ostturkistan (Ms. Spitzer); (Frgments of a	
	palm-leaf Ms. of Philosophical contents from East	
	Turkistan)	50
140.	Vāmana in Literature and Art	50
141.	Statistics of the Bhagavadgītā	50
142.	Brhatsamhitā Vimarşah	51
143.	On the Bālā-Kāṇḍa of the Rāmāyaṇa—The Authentic	
	Parts	51
SECTIO	ON IV-EPIGRAPHY AND NUMISMATICS	52-71
144.	Learning the Alphabets	52
145.	Classification of the Repousse Gold Coins of	
	Mahendrāditya	52
146.	Official Designations from Early Indian Coin-names	52
147.	A Metallurgical View of Some Early Indian Copper	
	Coins	53
148.	Kāca Problem—A Re-Examination	53
149.	The Coins of Viśvasimha and Suhunmun	53
150.	The Prabhās—Pāṭan Copper-plate	53
151.	Indian Inscriptions and the Antiquity of Indian	
	Artificial Poetry. (Trans. Ghate, V.S.)	54
152.	A Sealing of Gondaphares	54
153.	Legends on the Agra Coins	54
154.	Āmbalās Plates of the Saindhava King Ahivarman	55
155.	Three Inscriptions of Rāmagupta	55
156.	The Word Yavuga in certain Indo-Greek Inscriptions	55
157.	On the Interpretation of the Mahasthan Fragmentary	
	Stone Plaque Inscription	56
158.	Andhau Inscription of Castana, Saka II	56
159.	Andhau Inscription of Castana, Saka II CG-0 In Public Domain Gurukul Kangri Collection, Handwar S-254 Daulatpur Inscription of Abnira Isvaradeva S-254	57

160.	A Religious Sealing from Paunar	57
1.61.	A Clay Sealing from Sunet	57
162.	On the Linguistic and Literary Value of the Sanskrit	
	Copper-Plate Inscriptions of Orissa	57
163.	Indo-Greek Tetradrachms	58
164.	Kamvāņa Grant of Bhīmadeva II of Aņahillapāţaka	denie i
	(V. Sam. 1261, 1204 A.D.)	58
165.	A Unique-Silver Coin of Vīra-vijaya Nārāyaņa	58
166.	The Indo-Greek Silver Standard and its Impact on	
	Successive Indian Coins	59
167.	The Coin-Types of the Foreign Successors of the	
	Great Kuṣāṇas	59
168.	Notes on Aśoka's Seventh and Ninth Rock Edicts	60
169.	A Unique Tiny Copper Coin of the Rājanya Gaņa	60
170.	Is Vijaya Mentioned in Nagarjunikonda Inscriptions	
	the Name of Cylic Year?	60
171.	A Note on the Derni Mori Inscription	61
172.	Khāravela and Tramira Daha	61
173.	Queries on Ganapati	62
174.	Reference to Sankarācārya in Combodian Inscrip-	
	tion—Re-Examined	62
175.	Notes on the Asokan Rock Edicts	62
176.	The Sātavāhana Coinage	63
177.	Further Light on the Billingual Coin of the Sātāvāhanas	63
178.	Pallava Coins at Kānchī	63
179.	The Unique Chola Coins	63
180.	King Candra of Meharauli Iron Pillar Inscription	64
181.	Occurrence of Sexagenary Cycles in Two Inscriptions	
	of Nagarjunikoņda	64
182.	Numismatic Evidence of a New Monarch of the	
	Gupta Period	64
183.	Three Jain Inscriptions from Jābālipura (Jalore)	65
184.	Gwalior Inscription of the Gurjara-Pratihara King	
	Bhoja. (A Revised Study)	65
185.	Rock Edict III of the Great Emperor Aśoka, Girnār	
	Version	65
186.	Bihar Stone Pillar Inscriptions—A Revised Study	66
187.	New Light on Rāṇā Kumbha's Praśastis	66
188.	A Further Note on Rāmagupta Inscriptions	66
189.	Some Observations on the Hisse-Borala Inscription of	
	Vākāṭaka Devasena.	67
190.	Two Maitraka Copper-Edicts from Vednagar	67
191.	The Text of the Two Copper Edicts from Vednagar	67
192.	The King and Queen Type of Skandagupta	68
193.	Discovery of Kalacuri and Gahadavāla Coins of CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar	
	Rihar CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar	68

Digitized by Arya Samaj Foundation Chennai and eGangotri (xi)

•	194.	Nīlācala Plates of Kings Mādhava of Kāmarūpa	68
	195.	Note on S.K. Bhowmik's Views on the Prabhas-Patan .	
100		Copper-plate	-69
	196.	Iļakkāśu	69
15	197.	Greek Devices on Some Rajghat Sealings: A Review	69
94	198.	Seals of Dhanabhūti, Vadhapāla, Dhanabhūtī (II)	
		and Hastipāla (Pts. I and II)	70
	199.	Did Toramāna Conquer Gangetic Valley? Evidence	
		of a Kauśāmbī Sealing Re-examined	70
13	200.	Banpur Copper Plate Inscription of Somavamsi	
10		Indraratha	70
	201.	Preliminary Account of an Inscription from North-	
		Western Pakistan	71
	202.	The Line Dhanbhūtī	71
OT	-	N. C. CROCRADIW	72
Si	certo	N V—GEOGRAPHY	72
	203.	Sudarśana Lake	72
	204.	Location of the Hermitage of Agastya in the	72
		Deccan	
	205.	Srughna or Sugh—An old capital of Ancient Punjab	72
~	CONTO		73-89
SI	ECTIO	N VI—HISTORY	13.09
	206.	The Status of Skandagupta's Mother	73
	207.	Hunting in India under the Early Turks	73
	208.	Chronology of the Gangas of Svetaka	73
	209.	Pre-Islamic Gaur	73
	210.	The Original Home of the Aryans and Indo-Iranian	
		Migrations	74
	211.	Arab Horses in India	74
	212.	Members of a Mediaeval Brāhmaņa Family Ruling	
		in Gayā and Their Religious Activities	74
	213.	A note on the Sātavāhanas	75
	214.	A Note on a Possible Cause for Delay and Hindrance	
1		in Aśoka Maurya's Coronation	75
	215.	Mujmalu-t-Tawarikh and the Rāṇagupta Problem	
		of Gupta History	75
	216.	The Last days of Nānā Saheb Peshwa in Gujrat	76
	217.	Glimpses of the Maritime History of Pakistan	76
	218.	The Exploration of the Jewish Antiquities of Cochin	
	210.	on the Malabar Coast	76
	219.	Economic Self-sufficiency of Ancient Indian Villages	76
	220.	The Bathu Shrine and the Rajas of Guler:	
	220.	A Brief Survey of a Vaişņavite Establishment	77
	221.	The Āryan Problem	77
	222.	Proto-Historic Culture Complex of Punjab	. 78
	222.	Higge-Orden Refork Bendain. Gurukul Kangri Collection. Haridwar	78

Digitized by Arya Samaj Foundation Chennal and eGangotri (xii)

224.	Were the Western Kşatrapas Viceroys of the	
	Kuṣāṇas ?	78
225.	A Study in the Names of Aśoka	79
226:	The People of Gujrat and Shivaji	79
227.	The Origin of the Pāṇḍavas	79
228.	The Legacy of Aśoka	80
229.	Did Aśoka Become a Buddhist Monk?	80
230.	A Reappraisal of the Pāla-Pratihāra-Rāshţrakūţa	Biggs
	Tripartite Struggle (A.D. 750-770)	80
231.	A Forgotten Episode in the Mediaeval History	80
232.	New Light on the History of Bengal	81
233.	History of Sesame in India and Its Cultural Signi-	
	ficance	81
234.	Some Aspects of the Rāmagupta Problem	81
235.	A Note on the Date of Kanishka I	82
236.	Religious Tolerance—A Historic Perspective	82
237.	Identification of the Ancient Land of Uttarakuru	82
238.	Social Conditions in the Nāyādhammakahāo	83
239.	King Candra of Meharauli Iron Pillar Inscription	83
240.	Glories of the Later Veerasaiva Rulers of the Sangama	
	Dynasty of Vijayanagar Empire	83
241.	A Note on the Visnukundins	84
242.	On the Chronological and Historical	
	Analysis of a Purāņic Legend on Phallic Worship	84
243.	A Note on the Kākatīya Bēta I's Success over the Colas	84
244.	The art of Warfare under the Kakatiyas of Warangal	85
245.	Anandapura in Jaina Canonical Literature	85
246.	Pre-History and Early History of Kutch	86
247.	New Light on the Genealogy and Chronology of the	
	Visnukundins	86
248.	The Homeland of Prince Vijayasimha—	
	A Reassessment of the Story	86
249.	Jala-Plāvana Eka Aitihāsika Ghatanā (The Deluge-	
	A Historical Fact) (in Hindi)	86
250.	Some Aspects of the Rāmagupta Problem-	
	A Reply to MM Mirashi	87
251.	Glories of the Later Veerasaiva Rulers of the Sangama	
	Dynasty of Vijayanagar Empire	87
252.	Some Problems of Hūņa History	88
253.	The Hūṇas and the Origin of Rajputs	88
254.	Indian Society in Post-Asokan Age	88
255.	Administrative Machinery under the Yādavas	89
ECTIO	N VII—INDIA AND THE WORLD	90-92
256.	Swāt and Central Asia	90
257.	Bhīma in Indonesia Domain. Gurukul Kangri Collection, Haridwar	90

Digitized by Arya Samaj Foundation Chennal and eGangotri (xiii)

	258.	Siva in Indonesien (Siva in Indonesia) (in German)	90
	259.	Some Manuscripts in Grantha Script in Bangkok	. 91
	260.	The Bhairava Worship in India and Indonesia	9:1
	261.	A Buddhist Image from China	91
	262.	The Grey Pottery in the Swat Valley and the Indo-	
		Iranian Connections (c. 1500-300 B.C.)	92
S	ECTIO	ON VIII—POLITY AND ADMINISTRATION	93-103
	262	Turbella D. W. C.H. J. D.W.	-
	263.	Juristic Personality of Hindu Deities	93
	264.	State of Criminal Law in Manusmṛti	93
	265.	The Date of Govindananda	93
	266.	Candesvara's Prescriptions on the Law of Marriage	
	265	(as gathered from his Grhastharatnākara)	94
	267.	The Sanitary Regulations prescribed by Candesvara	
		in his Grhastha-ratnākara	95
	268.	Cāṇakya and Kauṭalya	96
	269.	Śrīnātha Ācārya—Cūḍāmaņi, the Target of Govindā-	
		nanda's attack	96
	270.	Showing a Big Bull: A Piece of Hypocrisy in the	
		Mitākṣarā	97
	271.	The Ghațikā at Kāñchī	97
	272.	Was it permissible for a Samnyāsī (Monk) to revert	
		to lay life	98
	273.	Political Theory and Practice in the Malava and	
		Yaudheya Republics	98
	274.	A Critical Evaluation of the Theory and Practice of	
		Kingship as Revealed in the Raghuvamsa	98
	275.	Samāja in Ancient Indian Literature and Inscription	99
	276.	Economic Ideas and Institutions of Ancient India	99
	277.	The Theory of Resistance in Ancient India	100
	278.	The Hari-Smṛti-Sudhānkura of Raghunandana	100
	279.	The Date of the Arthaśāstra	101
	280.	The Canakya's Collections and Narayana's Hitopa-	
		deśa: An additional Comment	101
	281.	Quotations from the Kauţilīya-Arthaśāstra, I	101
	282.	Quotations from the Kautiliya-Arthaśāstra, Pt. II	102
	283.	Bhūmigrha	102
	284.	Candeśvara and his Rajanītiratnākara	102
	285.	A Metrical Original for the Kautiliya Arthaśāstra?	102
	286.	Allahabad High Court and the Mitākṣarā	103
SI	ECTIC		104-116
	287.		
	201.	Khan-i-Arzu's observations on the Relationship	
	200	of Sanskrit and Persian	104
	288.	Accentrion Samsk pidmain. Gurukul Kangri Collection, Haridwar	104

Digitized by Arya Samaj Foundation Chennai and eGangotri (xiv)

289.	A Brief Note on the Chronological Order of the Phit-	
	sūtras, the Uņādi-sūtras and the Aṣṭādhyāyī	104
990.	The Semiosis of Zero according to Pāṇini	104
291.	The Extra Linguistic Origin of Pāṇini's Syntactic	
	Categories and their Linguistic Accuracy	105
292.	Ancient Indian Semantics	105
293.	Avesta and Śaka	105
294.	Kannada Dictionary	105
295.	The Verbal System of the Rāmāyana	106
296.	The Nominal System of the Rāmāyana	106
297.	Some Principles of Pāṇini's Grammar	106
298.	Pāṇini's Syntactic Categories	106
299.	A Note on Pāṇini's Technical Vocabulary	107
300.	Try' ambaka	107
301.	Dampatī and Patnī	107
302.	Vowel-shortening and the Sanskrit Sandhi	107
303.	The terms gotra and yuvan (their social significance)	107
304.	Some peculiarities of the Eastern dialect according to	100
	Pāṇini	108
305.	An Indic Etymology	108
306.	Sanskrit Syntactic Particles-kila, khalu, nūnam	108
307.	A Note on the Genesis of the word Zangra in	
	Avestan	108
308.	The Genitive in the Role of the Non-Genitive	109
309.	The Plural Form as the Basis of the Stems	109
310.	The Sanskrit-Conjuncts of more than two Conso-	
	nants and an aspect of their Development in	
	Prakrit	109
311.	The Ārṣa Prakrit as Hemacandra Viewed it	109
312.	On the Etymology of the Prakrit vocable Pora	109
313.	Sanskrtt duhitā, Armenian dustr, and I.E. Internal	
	nal schwa	110
314.	The Genesis of a Linguistic Area	110
315.	The Sanskrit Nom. Sing. vit	110
316:	A Possible Light on the Relative Age of Yaska and	
	Patañjali	111
317.	The Inflection of Sanskrit Nouns Found in Tocharian	
	Texts	111
318.	Pāṇini VI. I. 121: Avapathāsi ca or apavathāsi ca?	111
319.	Foreign Elements in Pali	111
320.	Anaptyxis in Pali	112
321.	Apheresis in Pali	112
322.	The Dravidian Family of Languages	112
323:	Read 'Parna mna Veh', Kāśikā AD.P.I.I.4: A Notice	112
324.	Compounds in English and Sanskrit—A Comparative CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar	
	Study CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar	. 113

Digitized by Arya Samaj Foundation Chennai and eGangotri (xv)

	325.	Sanskrit Pālāgalí und Pālāgalás (in German)	113
1	326.	Vedic Quotations in the Kāśikā and Siddhānta	
		Kaumudī	11.3
	327.	Onomatopoetic words in the Yogavāśiştha and their	•
		Linguistic Study	114
	328.	Notes on the Language of the Yogavāśistha	114
V	329.	The Tibetan Particle re	114
	330.	Tibetan re in its Wider Context	115
	331.	The Central Dravidian Languages	115
	332.	Geminates after Long Vowel in Indo-Aryan	115
	333.	Onomatopoetic words in Prakrit	115
	334.	Obstruents in Modern Tamil	115
	335.	The Accent of the Kumauni Language: 2. Word acc-	
		ents: Its Phonemic and Phonetic Aspects	116
	336.	On the Meaning of Skr. (pra) bhinnañjana	116
	337.	A Socio-Semantic Analysis of Sanskrit kalp	116
S	ECTIO	N X-LITERATURE AND RHETORICS	117-132
	338.	New Light on the Life of Panditaraja Jaganatha	117
	339.	Paṇḍitarāja's Commentary on Mammaṭa's Kāvyapra-	
		kāśa	117
	340.	Theory of the Aesthetic and Poetry in Kālidāsa	117
	341.	Principal Sentiment in the Uttararāmacarita	117
	342.	About the Language of the Śūdrakakathā	118
-	343.	Intervening Stories Paumacariyam and Their Sources	118
	344.	Some References to Animal Hunting in Ancient	
		Sanskrit Literature	119
	345.	Reflections of Ancient Indian Society in the Kathā-	
		saritsāgara.	119
	346.	The Courtesans in the Kathāsaritsāgara	119
	347.	Sanskrit Influence on Amīr Khusrau	119
	348.	Rasapratītī āņi Vyaktimattva (Rasa-realization and	
		Individuality) (in Marathi)	120
	349.	Did Nandanandan write a commentary on Naisadhī-	
		yacaritam ?	120
	350.	Vidyāpati's Gorakṣavijaya—A Socio-political Study	120
4	351.	A Critical Study of Kālidāsa's Authorship of the	
		Śrutabodha	121
	352.	The Art of Text-editing and Textual Criticism in	
		Sanskrit Literature	121
	353.	What is Sāhitya?	121
	354.	Kalpalatā-Viveka: A Study	122
	355.	The Authorship of Sūrjanacaritam	122
	356.	Kīrtana-Ghoṣā - An illustrated Assamese Manuscript	122
	357	A NCC-0. In Public Domain, Gurukul-Kangri Collection, Haridwar ka	122

Digitized by Arya Samaj Foundation Chennai and eGangotri (XVI)

358.	Who Killed Cock Kraunca? Abhinavagupta's	•
	Reflection on the Origin of Aesthetic Experience	123
359.	A Critical Evaluation of the Theory and Practice of	
	Kingship as Revealed in the Raghuvamsa	123
360.	Imagery in Poetry: An Indian Approach	123
361.	Alamkāra and Aesthetic Realisation-A Critical	
	Review	124
362.	"Mutual Impacts of Indian and other Oriental	
	Theatres"—(Reports of Seminar held on 21st Sep-	
	tember, 1970)	124
363.	Identical Stories in the Twenty-five Tales of the	
	Vetal and in the Ocean of Story	124
364.	Vivekamihira-An Allegorical Sanskrit Play of the	
	Eighteenth Century	124
365.	Note on the Original Home of Gunadhya	125
366.	On the Identity of Parvataka	125
367.	A Folk-tale in the Indo-Aryan Parya Dialect (A	
	Central Asian Variant of the Tale of Czar Saltan)	126
368.	The Dasarupa of Dhananjaya and Avaloka, Its	
	Commentary by Dhanika	126
369.	Pāṇḍuraṅgāṣṭakam	127
370.	The Rasagangadhara on the Definition and Source	
	of Poetry	127
371.	The Mystery of the Yajñaphalam	127
372.	The Date of the Jain Poet Haricandra	127
273.	Bhāsa as Dramatist	128
374.	Fighting Against Despots in Old Indian Literature	128
375.	Indian View of Imitation	128
376.	Alamkārasudhānidhi Attributed to Sāyana—A hitherto	
	Unpublished Treatise in Sanskrit Poetics	129
377.	Cattanam Madham-A Gleaning from the Kuvalaya	
	mālā-kahā	129
378.	Rhetorical Embellishments in the Haravijaya	129
379.	What Anandavardhana Meant by Dhvani?	130
380.	Influence of Bāna's Harsha-Charita on Ravișeņa's	
	Padmapurāņa	130
381.	Two Verses from Hāla's Gāthā-Saptaśai	130
382.	Ravigupta and his Gnomic Verses	130
383.	The Kuvalayamālā-kathā of Ratnaprabhasūri	131
384.	A Note on Hemacandra and the Udattaraghava	131
385.	Influence of Vimalasūri's Paumacariya and Bāņa's	
	Kādambarī on Uddyotanasūri's Kuvalayamālā	131
386.	Some Philosophical Interludes in Contemporary	-
	Sanskrit Dramas	132
387.	The significance of the Title Ubhayābhisārikā and the	
	Date of the In Public Domain. Gurukul Kangri Collection, Haridwar	132

Digitized by Arya Samaj Foundation Chennai and eGangotri

(xvii)

388.	Sanskrit and Culture	133
389.	The Length of Tithi-Appendix	• 133
390.	A Note on the Study of Feasts and Festivities of the	•
	Hindus.	133
391.	Ancient Indian Practices of Drinking and smoking as	
	found in the Caraka-Samhitā	134
392.	Co-ordination of Indian Research	134
393.	Folk-tales of the Miris	134
394.	Some Educational Institutions in South India.	134
395.	History of Sesame in India and its Cultural	
206	Significance	135
396.	Paul Deussen's Indian Tour	135
397.	Sanskrit and the Common Man	136
398.	The Dravidian Origin of the Kunbi-Kurmi Farming	126
399.	Community in Gujrat.	136
399.	Dhruvā Devī Ki Jāti. (The race of Dhruva Devī) (in Hindi)	126
400.	The Cocoanut in the Socio-Economic Life of Ceylon	136
401.	Chariots in Ancient India	137 137
402.	Problems of Sanskrit Teaching in Undergraduate	137
102.	Classes	138
403.	Nomadic Tribes in the Plains of North India	138
		130
	N VII A DIHI OCODIIV & DELICION	
SECTIO	N XII A—PHILOSOPHY & RELIGION	
SECTIO	(BUDDHIST)	139-154
404.		139-154
	(BUDDHIST)	139–154
	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa- lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles	
404.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa- lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas	
404.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa- lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cam-	139
404.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French)	139
404. 405. 406.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People	139 139 139
404. 405. 406. 407.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa- lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cam- bodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmanical Doctrines	139 139 139 140
404. 405. 406. 407. 408.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa- lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cam- bodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context	139 139 139
404. 405. 406. 407.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cam- bodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On	139 139 139 140
404. 405. 406. 407. 408.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmanical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in	139 139 139 140 140
404. 405. 406. 407. 408. 409.	(BUDDHIST) Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German)	139 139 139 140
404. 405. 406. 407. 408.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa	139 139 139 140 140
404. 405. 406. 407. 408. 409.	Vimati-Vinodanī, A Vinaya Commentary and Kundalakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmanical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note	139 139 139 140 140
404. 405. 406. 407. 408. 409.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note Introduction of Pali Studies in India	139 139 139 140 140
404. 405. 406. 407. 408. 409.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cam- bodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note Introduction of Pali Studies in India Doctrine of Sarvāstivāda in the Light of Modern	139 139 139 140 140 141 141 142
404. 405. 406. 407. 408. 409. 410. 411. 412.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmanical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note Introduction of Pali Studies in India Doctrine of Sarvāstivāda in the Light of Modern Philosophy and Psychology	139 139 139 140 140
404. 405. 406. 407. 408. 409.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmaṇical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note Introduction of Pali Studies in India Doctrine of Sarvāstivāda in the Light of Modern Philosophy and Psychology Abhidharmakośa: Its place in Early Buddhist	139 139 139 140 140 141 141 142 142
404. 405. 406. 407. 408. 409. 410. 411. 412.	Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍa-lakesi-Vatthu, A Tamil Poem Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French) Buddha's Discourses to the Lay People Early Buddhism and Brahmanical Doctrines The Rise of Buddhism in its Historical Context Zur Interpretation der Pratītyasamutpāda Formel (On the interpretation of Pratītyasamutpāda formula) (in German) Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note Introduction of Pali Studies in India Doctrine of Sarvāstivāda in the Light of Modern Philosophy and Psychology	139 139 139 140 140 141 141 142

Digitized by Arya Samaj Foundation Chennai and eGangotri (xviii)

415.	Martin Heidegger and the East	143
416.	The sMe-ba-dgu, the Magic Square of the Tibetans	143
417.	Buddhism, Modernization and Science	143
418.	A Comparative Study of the Utapādādisiddhiţīkā and	
	the Hetübinduţīkā	144
419.	Reviews on some Alleged Causes of the Decline of	
	Buddhism in India	144
420.	Bhāvaviveka, Sthiramati and Dharmapāla	144
421.	What Dharma Means in Buddhism	145
422.	Dinnāga's Theory of Immaterialism	145
423.	A Great Buddhist Hell Called the Avīci	145
424.	Prajñāpanā and Şaţkhņḍāgama	145
425.	Empty Subject Terms in Late Buddhist Logic	146
426.	Heidegger and the Comparison of Indian and	
	Western Philosophy	146
427.	A Refutation of the Sāmkhya Theory in the Yogā-	
72/1	cārabhūmi	147
100		
428.	Universal Love and Tolerance in Buddhism	147
429.	Emptiness in the Satyasiddhi	147
430.	Phenomenological Reduction and Yogic Meditation Buddhism and Revolution	147
431.		148
432.	Bhikṣuṇī Vinaya and Bhikṣuprakīrṇa and Notes on the Language.	148
		140
433.	Arya and Bhadanta Vimuktisena on the Gotra-theory	
	of the Prajñāpāramitā	149
434.	The Evolution of the Siva-Buddha Cult in Java	149
435.	Nāgārjuna and Whitehead: Analytic Comparative	
	Philosophy	150
436.	Buddhist Ātmavāda and Asanga	150
437.		150
431.	Die Entwicklung des Kşanıkatvanumanam bei Dharmakirti (The Evolution of Kşanıkatvanumanam	107.
	in Dharmakirti (in German)	151
438.	The Anatta Doctrine and Personal Identity.	151
439.	Sammāpāsa Somaprāsa according to the Mahāvastu	
	II. 237	151
440.	The Idealistic Theory of 'Inference'	152
441.	The Nature of 'Reality' in Yogācāra Buddhism.	
442.	Heidegger and Buddhism	152
443.	"Minor" Rites and Rituals Attributed to the Brah-	
	maņas in the Nikāya Texts of the Pali Canon	153
444.	Significance of Dreams in India and Tibet	153
445.	A Bibliogra bhoubir Phrain Gwaly Kengra Collectiona Haridwar	154

PECI	ION XII-B PHILOSOPHI AND RELIGION	
		155-187
446	. Brahma-Sütron kā Bādarāyanaikakartr-katva (The	
	Single Bādarāyaņa-Authorship of Brahmasūtra) (in	
	Hindi)	155
447	. Two Textual Studies of Bhartrhari	155
448	. Candrānanda's Date	155
449	. Cosmic Yoga	155
450	. Eine Alte Gottheit in Ceylon and Südindien (An	
	Ancient Cult of God in Ceylon and South India) (in	
	German)	156
451	. Yoga in the Mokṣadharmaparvan of the Mahābhārata	156
452	. Sankarācārya's Advaita and Pratyabhijnā System-A	
	Comparison	156
453	. The Date of Govindananda	157
454	. Raghunātha Śiromaņi on Sāmānyalakṣaṇā	157
455	. A Note on Mandana's Advaitavada	157
456	. The Concept of Videha and Prakrti-Laya in the	
	Sāmkhya-Yoga System	158
457	. Jāti et Lakṣana (Jāti and Lakṣaṇa (in French)	158
458	. The Meaning of 'Real' in Advaita Vedanta	158
459	. Social Progress and Holism in T.M.P. Mahadevan's	
	Philosophy of History	158
460	. Śrīnātha Ācārya Cūḍāmaņi, the Target of Govindā-	
	nanda's Attack	159
461	. Spring Festival of Indra in the Kathāsaritsāgara	159
462	. Two Early Buddhists Refutations of the Existence of	
	Isvara as the Creator of the Universe	159
463	3. God in Hindu Thought	159
464	. Holāstakopanisad (in Marathi)	160
465	6. Mithila tatha Tantra—Eka Ţippaņī (Mithila and Tantr	a
	-A Note) (in Hindi)	160
466	Metaphysics of Meaning	160
467	7. A Discourse on Saccidānanda	161
468	3. Sāmkhya and Sartre	161
469	. The Mudgalopanişad	161
470	. The Social Philosophy of Dr. Radhakrishnan	161
471	. Story of the Evolution of the Concept of Negation	162
472		162
473	3. Sankara der Yogin and Sankara der Advaitin. Einige	
15	Beobachtungen (Sankara the Yogin and Sankara the	
	Advaitin—Some Observations) (in German)	163
474	. Vedānta Philosophy in Philosophical and Religious	
	Works	163
475	Chāndogyopanisad VI. Ein erneuter Versuch (Chāndo-	Y SARA
B. Co.	CC-U. In Public Domain. Gurukul Kangri Collection, Haridwar	162

Digitized by Arya Samaj Foundation Chennai and eGangotri (xx)

476.	Two Types of Non-qualificative Perception	163
477-	On the Origin of the Nāstika	164
478.	Pre-Sankara Upanişadic Philosophy as Expounded by	
	Kālidāsa	164
479.	Liberation: The Avowed God of Indian Philosophy	164
480.	Original Homes of Tantrika Buddhism	164
481.	'Consciousness' in the Psychology of Sri Aurobindo	165
482.	Sabda Niśśabda in Śūnyasampādane	165
483.	The Philosophy of Sāmkhyas	166
484.	Nārāyaņa Deva's Sāpiņdyakalpalatikā-Vrtti	166
485.	The Problem of the Pratyayasarga in Sāmkhya and	
	Its Relation with Yoga	167
486.	Some Notes on the Interpretation of the Svetā-śvatara	
	Upanișad	167
487.	Einige Bemerkungen ülber Sabdabrahman und Vivarta	
	bei Bhavabhūti (Some Remarks on Sabdabrahman	
	and Vivarta in Bhavabhūti) (in German)	167
488.	The Concept of the Self in the Upanisads: Its Origin	AP No.
	and Symbols	167
489.	Religious Condition of India at the Beginning of the	192
	Nineteenth Century	168
490.	The Mind and Indian Metaphysics	168
491.	Reference and Existence in Nyāya and Buddhist Logic	169
492.	On Śańkara's Authorship of the Kenopanisadbhāsya	169
493.	Brahmasütrakāra: As Interpreter of the Gītā	169
494.	The Doctrine of Prasthanatrayi—Is it Valid?	169
495.	Scriptural Source of the Sāmkhya Dualism	170
496.	The Position of Kullūkabhatta as Mīmāmsaka	170
497.	Vijfiāneśvara and Pūrva-Mīmāmsā	171
498.	Modern Polity and Vedānta	171
499.	Bhāskara, the Vedāntin, in Buddhist Literature	171
500.	Some Notes on the Sarvadarśanasamgraha	172
501.	Influence of Swami Vivekananda's Teachings on	200
	Modern Indian Thought and Life	172
502.	Philosophy of Indian Culture: A Metaphysic of the	225
	Idea of History	172
503.	Antiquity of the Nyāya-Sūtra	173
504.	Die Theorie der Schlussfolgerung bei Parāśarabhatta	
304.	(The Theory of Anumana in Parasarabhatta) (in	
	German)	173
505.	Authentic Works of Śańkarācārya	173
506.	Sankara-Vedānta men Isvaravāda. (Theory of God in	
	Sankara-Vedanta) (in Hindi)	174
507.	The Absolute and God in Vedanta	174
107.		2.5
00.	On the Purification Concept in Indian Tradition with CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar	174

Digitized by Arya Samaj Foundation Chennai and eGangotri

(xxi)

509.	Astitva Jñeyatva Abhidheytva	174
510.	Realism, Speach-Acts, and Truth-Gaps in Indian and	•
	Western Philosophy	175
511.	Nature and Karma: A Reply	175
512.	Scope for Research in Indian Philosophy	176
513.	Dr. J.A.B. van Buitenen and Dr. Robert Lester on	
	Rāmānuja	176
514.	Bhāskara's Gītābhāşya	176
515.	Kaustubha Prāsāda—New Light on Jayākhya Tantra	176
516.	Metempsychosis: A Study of Tamilian Traditions,	
	Folk-Lore and Philosophy	177
517.	On Truth: A Hindu Perspective	177
518.	The Panorama of Indian Philosophy	177
519.	Kālī as a metaphysical concept in the Krama System	
	of Kashmir Saivism	177
520.	Vișnu Cult in Ancient Tamil Literature	178
521.	Vīraśaivism as Evolved from Śaivasiddhānta	178
522.	Seit wann gibt es Philosophie in Indien? (When does	
	Philosophy begin in India?) (in German)	179
523.	Impact of Indian Philosophy on T.S. Eliot	179
524.	Is Mokşa a Puruşārtha (Human Value)?	179
525.	Monism of Bhartrhari	180
526.	Zur Advaitischen Theorie der Objekterkenntnis. (On	
	the Advaita Theory of Object-knowledge) (in	
	German)	180
527.	The Conception of Absolute in the Trika System of	
	Kāśmira	180
528.	Walt Whiteman and the Doctrine of Karman	181
529.	Dīkṣāhutimantrastuti (in Sanskrit)	181
530.	Cognition (Jñāna) according to Prabhākara Miśra	181
531.	A Pragmatist Critique of Jaina Relativism	182
532.	Idealistic Loyalism in the Smrtis	182
533.	Religion in India in the 18th Century	182
534.	Vanamālī Miśra's Śrutī Siddhānta-Prakāśa	183
535.	Śālikanātha—The Vaiśeşika	183
536.	Textual Studies in the Nyāyavārttika	183
537.	The Central Problem of Indian Metaphysics	184
538.	Sri Aurobindo's Conception of Philosophy	184
539.	Agamic Isvaravāda and Sankara Advaitavāda or	
	Brahmavāda in (Hindi)	184
540.	The Jaina Conception of Divinity	184
541.	The Bhagavad Gītā on War and Peace	184
542.	Karma and Rebirth	185
543.	Srz-Vedanta Desika (1268 Andri Collection, Haridwar	185
544.	On the Interpretation of Karika of Isvara Krsna	185

Digitized by Arya Samaj Foundation Chennai and eGangotri (xxii)

545	. Zur Bedeutung des Illusionismus bei Sankara (On the	
	· Significance of Illusionism in Śańkara) (in German)	185
546	. Pratibhā and Imagination : A Note	186
547	The Description of Indian Philosophy	186
548		186
SECT	TION XIII-POSITIVE SCIENCES	188-193
ole.		200 210
549	Science and Technology in Ancient India: Social and	
	Political Influences	188
550	. Sanskrit Terminology in Anatomy	188
551		189
552		
	ment of Medicine in the Ancient India	189
553	3. The Hindu Calendar as Described in Al-Bīrūnī's	
	Masudic Canon	190
554	Karnāṭaka's Contribution to Āyurveda	190
555	5. Ancient Indian Sciences	191
550	5. Indian Influence on Early Sassanian and Arabic	
	Astronomy	191
55	7. Caraka on Inherited Varieties of Human Constitution	
	and Their Psychosomatic Characteristics: A Pre-	407
	Christian View	192
558	Triśańku (A Surmise)	193
559	Indian Classical Tradition and Modern Science	193
OT OF		
SEC.	FION XIV-SOCIAL AND ECONOMIC INSTITUTIONS	194-199
56	Recognition of Merit in Costa System in Ancient	
300	D. Recognition of Merit in Caste System in Ancient India	104
56		194
. 30	Kathāsaritsāgara	194
563		194
563		193
30.	and Jewelled Vessels	195
564		195
565		196
566		197
567		
· · ·	Fuel Sticks in the Fire in Upanayana Ritual	197
568		197
569		
	Dinajpur Village	198
. 570		198
571		198
57	CC-0 In Public Domain Gurukul Kangri Collection Haridwar	199

SI	ECTIC	ON XV—VEDIC STUDIES	200-214
	573.	A New Light on the Method of the Recital of Vedic	
		Texts with Accents	200
	574.	Udatta Accent before and after the Age of the Veda	
		Samhitas	200
	575.	Rgveda Art	200
	576.	Lotus in the Cosmogony of the Vedas	200
	577.	Lotus-birth in Vedic and Pali Literature	201
	578.	Prajāpati as Time the Creator	201
	579.	The Avesta, Rgveda and Brahmā Cult	202
	580.	Agni, Sun, Sacrifice and Vac: A Sacerdotal Ode by	
		Dīrghatamas (Rgveda I. 164)	202
	581.	Jamadagni	202
	582.	Siprin and Sipivista	202
	583.	On the Vedic Word Vāṇa	203
	584.	Field and the Ritual-husband	203
	585.	A Folk Custom in the Asyamedha	203
	586. 587.	The Bull and the Fiery Fluid from the Rgveda	204
	588.	Try'ambaka	204
	589.	Aspects of the Great Roar in the Rgveda Cosmic Foetus and the Symbolism of Rain from the	204
	307.	Rgveda	204
	590.	Cyavana (in Marathi)	205
	591.	Manduka Brāhmana and the Folk-belief (in Marathi)	205
	592.	Sasarparī: A War-Spell from the Rgveda	205
	593.	Adma-sad	205
	594.	Pāṇini and Rgvedic Exegesis	206
	595.	Problems in the Text-Critical Reconstruction of the	
		Rgveda-Palimpsest (Samhitā)	206
	596.	The Quest for the Original Rgveda	206
	597.	Renou's Place in Vedic Exegetical Tradition	206
	598.	The Historical Background of the Name Satya assigned	
		to the Highest Being	207
	599.	The Indra Festival according to the Atharvavedins	207
	600.	Bhuvana	207
	601.	Les Upanisad sont-elles une interpretation de données	
		mystiques? (Are the Upanisads interpretation of	
		mystic notions?) (in French)	207
	602.	Le mythe Indien de l'Homme cosmique dans son	
		contexte culturel et dans son évolution. (Cosmic man	
		in its Cultural Context and its evolution) (in French)	208
-	603.	Vedic juhuras, juhurthās, juhuranta and juhurāņa	208
THE STREET	604.	On Venkața Mādhava's Interpretation of the Similes	
		beginning with Vipo Na in RV. IV 48. 1, VI 44.6 and VIII 19.33	
		VIII 19.33	208

Digitized by Arya Samaj Foundation Chennai and eGangotri (xxiv)

605.	Unpublished Commentaries of Bhartryajña-An	Sec. 1
	Ancient Vedic Scholar from Gujarat	208
606.	A Note on the Pada-Text of RV. VIII. 35. 13-15	209
607.	Mithraism	209
608.	Madhye Lagnam (Baudhāyana Śr. S. 9.3)	209
609.	Text-Critical Notes on the Vaitana-Śrauta Sūtra I-X	209
610.	The Aitareya Brāhmaņa and the Republic	210
611.	Ekā Svara-mīmāmṣā (in Sanskrit)	210
612.	Rgveda: Composition and Compilation	210
613.	Utsannayajña	211
614.	Attractive Daksiņās in Śrauta Ritual	211
615.	On the Formation of the Adbhuta-Brāhmaņa	211
616.	The Word Manman in the Rgveda	211
617.	The Sun in the Rgveda	212
618.	Paul Horsch's Die Vedische Gatha-und Śloka-Litera-	
	ture. (Paul Horsch's The Vedic Gatha and Śloka-	
	Literature)	212
619.	Studies in Sanskrit Usage-1 Vedic Usage of the Verb	
	Śak	213
620.	On Rgveda V. 45. I and II. 24.1	213
621.	On Rgveda I, 104, I	213
622.	Vedic Textuo-Linguistic Studies: 4 Atharvaveda I, 1	213
623.	Vedic Textuo-Linguistic Studies: 5 Uccarat	214
624.	Vedic Textuo-Linguictic Studies-6. The Grammatical	
	problem of the Gāyatrī (RV. 111.62.10)	214
625.	Purūravas and Ūrvašī	214

Authors' Index

N.B.: - Figures in brackets indicate article numbers

Abdul Azim :- 104, [287] Abhyankar, K.V.: -104, 200, [288-89, 573-74] Acharya, Ramakrishna: -155, [446] Agrawal, Jagannath: -74, [206] Agrawala, R.C.: -1-4, 31, 52, [1-11, 84, 144] Ahmad Nisar: -52, [145] Aiyar, A.S. Nataraji: -93, [263] Aklujkar, Ashok: -105, 155, [292, 447-48] AL-George, Sergiu: -104, 105, [290-91] Anand, Mulk Raj :- 31-33, [85-89] Antonini, Chiara Silvi: -90, [256] Arora, R.K.: -41, [110] Askari, S.H.: -73, [207] Athavale, R.B.:—117, [338-39] Bai, M. Rajeevi: -133, [388] Bailey, H.W.: -105, 200, [293, 575] Bajpai, K.D.: -4, [12] Bandhyopadhyaya, Samaresh: -52, [146] Banerji, Adris: -5-7, 73, [13-18, 209] Bapat, P.V.:—139, [404] Barean Andre: -139, [405] Barrett, Douglas: -7-8, [19-22] Barua, Dipak Kumar: -139, [406] Barua, P.R.: -140, [407] Basavaradhya, N.: -105, [294] Basham, A.L.: -140, [408] Basu, Arabinda: -155, [449] Basu, Jogiraj:—194, [560] Basu, Santona: -200-01, [576-77] Beach, Milo Cleveland: -33, [90] Bechert, Heinz: -156, [450] Bedekar, V.M.: -41-42, 156, [111-12, 451] Behera, S.C.: -73, [208] Bernhard, Franz: -141, [409] Betai, Remeshchandra Sunderji: -93, 117-18, [264, 340-41] Bhardwai, H.C. and Mishra, Somnath: -53, [147] Bhargava, P.L.: -74, [210] Bhat, D.R.: -8, [23]

Bhat, M.S.: -804241 Public Domain. Gurukul Kangri Collection, Haridwar

```
Bhatt, B.N.: -156, [452]
 Bhatt, Harihar and Suthar Chhotubhai: -133, [389]
 Bhattacharjee, Sukumari: -201, [578]
 Bhattacharya, Bhabatosh: -93-95, 157, [265-67, 453]
 Bhattacharya, Dipakchandra: -9, [25, 26]
 Bhattacharya, Gopikamohan: -157, [454]
 Bhattacharya, P.K.: -53, [149]
 Bhattacharya, Ramaprasad: -157, [455]
 Bhattacharya, S.: -158, [456]
 Bhattacharya, Sibesh: -53, [148]
 Bhattacharya, Tarapada: -202, [579]
 Bhayani, H.C.: -118, [342]
 Bhowmik, S.K.: -53, [150]
 Biardeau, Madeleine: -158, [457]
 Brockington, John: -42, 106, [113, 295-96]
 Brooks, Richard: -158, [458]
 Brown, W. Norman: -202, [580]
 Buchanan, Briggs: -10, [27]
 Buddha Prakash: -188, [549]
 Bühler, G.: -54, [151]
 Burrow, T.: -96, [268]
 Cairns Grace E.: -158, [459]
 Cardona, George: -106-07, [297-99]
 Chakravarti, Chintaharan: -133, [390]
 Chakravarty, D.K.: -10, [28]
 Chakravorty, Bani: -96, 159, [269, 460]
 Champakalakshmi, R.: -34, [91]
 Chandra, K.R.: -118, [343]
 Chapekar, N.G.: -- 202, [581]
 Chatterjee, Asoka: -42, [114]
 Chatterjee, Rama: -74, [212]
 Chattopadhyaya, Aparna: -34, 75-76, 119, 134, 159, 194-96, [92, 214-15.
                             344-46, 391, 461, 561-641
Chattopadhyaya, Siddeshwar: -141, [410]
Chattopadhyaya, Sudhakar: -75, [214]
Chaturvedi, S.N.: -54, [152]
Chauhan, Devising: -74, [211]
Chauhan, D.V.: -119, [347]
Chemparthy, George: -159, [462]
Contractor, Meher: -34, [93]
Dandekar, R.N.: -159, [463]
Dange, Sadashiv A.: -42-43, 107-08, 120, 160, 202-06, [115-19, 300-04,
                         348, 464, 582-93]
Dange, Sindhu S.: -44, [120-21]
Dasgupta, Kalyan Kumar:—54, [153]
CC-0. In Public Domain, Gurukul Kangri Collection, Haridwar
Dasgupta, Rajatananda:—196, [565]
```

```
Das; S.R.: -10, [29]
Dave, Suresh Kanaiyalal - 44, [122]
Dayakar, M.: -188, [550]
Derrett, J. Duncan, M.: -97, [270]
Devasthali, G.V.: -206, [594]
Dhaky, M.A.: -11, [30-32]
Dharaiya, R.K.: -76, [216]
Dhavale, D.G.: -189, [551]
Dhavalikar, M.K.: -35, [94]
Dholakia, P.V.: -55, [154]
Diwekar, H.R.: -134, [392]
Dobbins, K. Walton:—12, [33-35]
Dutt, Nalinaksha: -142, [411]
Dwarkanath, C.: -189, [552]
Dwivedi, Srimannarayana:—160, [465]
Dwivedi, Vinod P.: -35, [95]
Emeneau, M.B.: -- 108, [305-06]
Esteller, A.: -206, [595-96]
Fatimi, S. Oudratullah: -76, [217]
Fishel, Walter J.: -76, [218]
Gai, G.S.: -55, [155]
Gandhi M.N.: -13, [36]
Ganguli, Hemanta Kumar: -160, [466]
Garg, R.K.: -161, [467]
Gelblum, Tuvia:—161, [468]
Gerow, Edwin: -206, [597]
Ghosal, S.N.: -55-56, 108-10, [156-57, 307-12]
Ghosh, A.: -13, [37]
Ghosh, Rajeshwari: -90, [257]
Gokhale, Shobhana: - 56, 57, [158-59]
Goldman, R. Masson J.: -45, [123]
Gonda, J.: -90, 161, 207, [258, 469, 598-600]
Gopalan, S.:—161, [470]
Gopal, Lallanji: -76, [219]
Goswami, Karuna:—77, [220]
Goswami, Praphulladatta: -134, [393]
Goswamy, B.N.: -35-36, [96-97]
Granoff, Phylis:-13, [38]
Gujar, Vadao R.: -57, [160]
Gupta, A.S.: -45, [124]
Gupta, Brahmananda: -162, [471]
 Gupta, R.D.: -162, [472]
 Gupta, S.K.: -77, [221]
 Gupta, S.P.: -14, [39]
 Gurumurthy, S.:—97, 134, 197, [271, 394, 566]
```

Hacker, Paul :CC-063 Pull 3 pmain. Gurukul Kangri Collection, Haridwar

```
Hajime, Nakamura: -163, [474]
. Haldar, Aruna: -142-43, [412-13]
· Hamm, Frank Richard: -163, [475]
 Hamp, Eric, P.: -110, [313]
 Handa, Devendra: -14, 57, 78, [40, 41, 161, 222]
 Hattori, Masaaki: -163, [476]
 Hazai, G. & Zieme, P.: -143, [414]
 Heesterman, J.C.: -164, [477]
 Hirsch, Elisabeth: -143, [415]
 Hoáng-son Hoăng-say-Quỹ: -207, 208, [601-02]
 Hota, Siddheshwar: -57, [162]
 Hummel, Siwgbert: -143, [416]
 Insler, Stanley: -208, [603]
 Iyengar, T.K. Gopalaswami: -164, [478]
 Jacobson, Nolan Pliny: -143, [417]
 Jain, Kailash Chand: -78, [223]
 Jambuvijaya, Jaina Muni:-144, [418]
 Jamindar, Resesh C.: -78, [224]
 Jani, A.N.:—120, [349]
 Jenkins, G.K.: -58, [163]
 Jhala, G.C.: -45, [125]
 Jha, Shankar Kumar: -120, [350]
 Jog, K.P.: -208, [604]
 John, Rosenfield: -36, [98]
 Joshi, K.S.: -164, [479]
 Joshi, L.M.: -144, 164, [419, 480]
 Joshi, M.C. & Joshi, J.C.: -79, [225]
 Joshi, P.H.: -208, [605]
 Joshi, T.D.: -79, [226]
 Kajiyama, Yuichi: - 144, [420]
 Kak, R.N.: -145, [421]
 Kalanidhi, M.S.: -165, [481]
 Kalupahana, D.J.: -145, [422]
 Kambi, V.S.:—165, [482]
 Kanjilal, Dileep Kumar: -121, [351-52]
 Kansara, N.M.: -58, [164]
 Kashalikar, M.J.: -79, [227]
 Kashikar, C.G.: -209, [606]
 Katre, Sadashive L.: -166, [484]
Kenghe, C.T.: -167, [485]
Kennedy, E.S.: -190, [553]
Kirthisinghe, P. Buddhadasa: -80, [228]
Khan, Mohd Israil: -45, [126]
Koppar, D.H.: -37, [99]
Kothari, Sunil:—37. [100]
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar
Krishna Kumar:—15, [43]
```

```
Krishna Lal: -197, [567]
Krishan, Y.: -80, 98, [229, 272]
Krishnaiah, G.G.: -15, [42]
Kaishnamoorthy, K.: -129, [353]
Kuiper, F.B.J.: -110, [314-15]
Kulkarni, V.M.: -122, [354]
Kunst, Arnold: -167, [486]
Laddu, S.D.:—111, [316]
Lahiri, Ajoy Kumar: -80, [230]
Lahiri, A.N.: -58-59, [165-66]
Lahiri, Bela: - 59, [167]
Lane, Georges: -111, [317]
Law, B.C.: -145, [423]
Leshnik, Lawrence S.: -16, [44]
Lienhard, Siegfried: -167, [487]
Limaye, V.P.: -111, [318]
Lokesh Chandra: -16, [45]
Luyster, Robert W.: -167, [488]
Majumdar, Bimanbehari: -168, [489]
Majumdar, Nabendu Datta: -46, [127]
Majumdar, R.C.: -80-81, 122, [231-32, 355]
Mallik, Madhusudan: -111-12, 209, [319-21, 607]
Malvania, Dalsukhbhai D.: -145, [424]
Marrison, G.E.: -122, [356]
Marr, J.R.: -91, [259]
Masson, J.: -122-23, [357-58]
Matilal, Bimal Krishan:—169, [491]
Mayeda, Sangaku: -169, [492]
Mazumdar, Bhakat Prasad: -98, [273]
Mcdermott, A.C.S.: -146, [425]
Mehendale, M.A.: -60, 209, [168, 608]
Mehra, K.L.: -135, [395]
Mehta, J.L.: -146, [426]
Mehta, K.L.: -81, [233]
Mehta, R.N.: -16, 72, [46, 203]
Mikogami, Esho: -147, [427]
Mirashi, V.V.: -60, 72, 81, [169-70, 204, 234]
Mirchandani, B.D.: -17, [47]
Mishra, Ram Ugrah: -46, [128]
Mishra Rudrakanta: -98, 123, [274, 359]
Misra, S.D.: -199, [275]
Mitra. Debala:-17, 18, [48, 49]
Mitra, Sisir Kumar: -99, [276]
Modi, P.M.: -169-170, [493-95]
Moghe, S.G.: -170-171, [496-97]
```

Mookerjee, \$... 1 Proping and Gurukul Kangri Collection, Haridwar

Morkandikar, R.S.: -100, [277] M.R.A.-M.C. (Editorial): -37, [101] Mukherjee, B.N.: -61, 82, [171, 235] Mukherjee J.N.: -197, [568] Mukherjee, Paresh Nath: -135, [396] Mukherjee, Ranjana: -61, [172] Mukherji, Ramaranjan: -123-24, [360-61] Mukhopadhyaya Manisha: -62, [173] Mukhopadhyaya, Sujit Kumar: -147, [428] Mukhopadhyaya, Tarasish: -198, [569] Murlisiddaiah. G.: -168, [490] Murthy, K.R. Srikantha: -190-91, [554-55] Murthy, R.S. Shivaganesha: -136, [397] Nádasdi, Susan L.: -124, [363] Nagarch, B.L.: -124, [364] Nagaswami, R.: -62, 82, [174, 236] Nair, P. Thanpkapan: -198, [570] Nakamura, Hajime: -171-72, [499-500] Namudripad, P.M.: -172, [501] Narahari, H.C.: -112, [322] Nath, R.:—18, [50] Nath, S.:—125, [365] Neog, Maheswar: -100, [278] Nikam, N.A.: -172, [502] Nooten, Barend A. van: -46, [129] Norman, K.R.: -62, [175] Nyayatirth, Srijiva: -173, [503] Oberhammer, Gerhard:—173. [504] Ojha, K.C.: -101, [279] Ojihara, Yutaka: -112, [323] Om Prakash: -47-48, 125, [130-31, 366] Oranskij, I.M.: -126, [367] Pal, Pratapadity: -37, [102] Pande, Shyam Narain: -82, [237] Pandey, C.B.: -63, [176] Pandey, Lalta Prasad: - 18, [51] Pandey, Rajmani:—126, [368] Pandey, Sangam Lal: -173, [505] Pandey, Yogesh:—174, [506] Pandya, Amrit: -136, [398] Panneerselvam, R.: -63, [177] Paradkar, M.D.: -83, [238] Parshad, S.N.: -136, [399] Parthasarthy, K.E.: -174, [507]

Patel, S.D.: -198, [571]

(xxxi) Pathy, T.V.: -19, [53] Patil, G.M.: -113, [324] Patwardhan, M.V. & Masson, J.L.: -127, [370] Patyal, Hukam Chand: -209, [609] Pendse, G.S.: -127, [369] Pensa Corrado: -174, [508] Perera, A.D.T.E.: -19, [54] Pingree, David: -191, [556] Pisani, Vittore: -48, [132] Pisani, Von Vittor: :-113, [325] Potter, Karl: -174, [509] Potter, Karl H.: -175, [510-11] Priestley, C.D.C.: -147, [429] Puligandla, R.: -147, [430] Puligandla, R. and Puhakka, K.: -148, [431] Puri, B.N.: -91, 199, [260, 572] Pusalker, A.D.: -48, 127. [133-34, 371] Raghvachar, S.S.: -175-76, [512-13] Raghavan, M.D.: -137, [400] Raghavan, V.: -49, 127, 176, [135, 372, 514] Rai, Ganga Sagar :- 49, [136] . Rajan, K.V. Soundara: -176, [515] Ramachandran, T.N.: -21, [57-58] Ramachari, C.: -38, [104] Raman, K.V.: -20, 63, [55, 178]Ramasubramaniam, V.: -177, [516] Ramayya, S.: -63, [179] Ram Gopal: -113, [326] Rana, S.S.: -64, 83, [180, 239] Rao, B. Vidyadhara: -64, [181] Rao, B.V. Srinivasa: -83, 87, [240, 251] Rao, K.L. Seshagiri: -177, [517] Rao, M. Basava: -20, 91, [56, 261] Rao, M. Rama: -84, [241] Rao, U. Venkatakrishna: -128, [373] Rastogi, Navjivan: -177, [519] Ray, S.C.: -64, [182] Ray, S.N.: -84, [242]

Ray, S.N.: -84, [242]
Reddiar, N. Subbu: -178, [520]
Reddy, J. Chenna: -178, [521]
Reddy, Y. Gopal: -84-85, [243-44]
R. Nath.: -38, [103]
Roth, Gustav: -148, [432]
Roy, S.N.: -49, [137]
Rüben, Walter: -128, [179, [374, 522]
Rüben, Walter: -128, [179, [374, 522]
Rüben, Walter: -128, [179, [374, 522]

Ruegg, David Seyfort: -149, [433]

```
Sadhu Ram: -21, 65, 114, [59, 183-85, 327]
Sahai, Bhagwat :- 22, [60]
Sah, Ayodhya Prasad: -39, [105]
Sandesara, B.J.: -85, [245]
Sankalia H.D.: -85, [246]
Sankaranarayana, N.:-137, [401]
Sankaranarayanan. S.: -86, [247]
Sanyal, Abanti Kumar: -128, [375]
Sarasvati, D.C.: -129, [376]
Saraswati, Bandana: -22, [62]
Sarkar, H.: -22, [61]
Sarkar, Himansu Bhusan :- 86, 149, [248, 434]
Sarkar, Subhash Chandra 179, [523]
Sarma, I Karthikey: -66, [186]
Sarma, V. Anjaneya: -179, [524]
Sastri, Gaurinath: -180, [525]
Sastry, S. Anand: -66, [187]
Sathaya, S.G.: -209, [610]
Satya Vrat :- 114, [328]
Saxena, Dwaraka Parshad: -86, [249]
Schlingloff, Dieter: -49-50, 102, [138-39, 283]
Schmidt, Paul F.:—150, [435]
Schmithausen, Lambert: -180, [526]
Sen, Deba Brata: -180, [527]
Settar, S.: -23, [63]
Shah, Umakant P.: -66, 87, 129, [188, 250, 377]
Sharma, A.K.: -23-24, [64-65]
Sharma, Brijendra N.: - 24-25, 39, 50. [66-69, 106, 140]
Sharma, I. Karthikeya and Singh. B.P.: -39, [107]
Sharma, Om Prakash:—181, [528]
Sharma, Santosh Kumari: -129, [378]
Shastri, Ajay Mitra: -67, [189]
Shastri, Anantanarayana K.V.: -181, [529]
Shastri Hezbar Ganpati: -210, [611]
Shastri, H.G.: -25, 67, [70, 190-91]
Shastri, Shri Nivas:-181, [530]
Shastri, T.V.G.: -25, [71]
Shivaramaiah, B.K.: -138, 210, [402, 612]
Shukla, C.P.:—130, [379]
Shukla, D.N.: -40, [108]
Shukla, H.C.:—192, [557]
Shukla, Karunesha: -150, [436]
Shukla, Rama Kant:—130, [380]
Simon, Walter: -114-15, [329-30]
Sinari, Ramakan (C.O. In 825) of 53th in. Gurukul Kangri Collection, Haridwar
```

Singh, Jai Prakash:-68, [192]

```
Singh, Sarag Prasad: -68, [193]
Singh, Shivaji: - 182, [532]
Sirkar, D.C.: -68-69, [194-95]
Sisodia, Vishnu: -26, [72]
Smith, Morton, R.: -50, [141]
Sohoni, S.V.:—130, [381]
Spagnoli, Maria Mariottini.: -26, [73]
Spink, Walter: -26, [74]
Srinivasan, C.R.: -69, [196]
Srivastava, A.L.: -182, [533]
Stacul, Giorgio: -27-28, 92, [75-78, 262]
Steinkellner, Ernst: -151, [437]
Stephan, Fuchs:—138, [403]
Sternbach, Ludwik: -101-02, 131, [280-82, 382]
Subrahmanyam, P.S.: -115, [331]
Sukul Kubera Nath: -28, [79]
Suraj Bhan :- 72, [205]
Suthar, Chhotubhai & Bhatt, Harihar: -193, [558]
Taddei, Maurizio: -29, [80]
Tagore, G.V.: - [534]
Taylore, Richard:—151, [438]
Thaker, J.P.: -40, [109]
Thakur, Anantlal: -183, [535-36]
Thakur, Upendra: -88, 102, [252-53, 284]
Thaplyal, K.K.: -69-70, [197-99]
Thite, G. U.:—151, 211, [439, 613-14]
Trautmann, Thomas. R.: -102, [285]
Tripathi, Chhotalal:—152, [440-41]
Tripathi, Ramamurthi: -184, [539]
Tripathi, R.K.: -184, [537]
Tripathy, Kunja Behari: -70, [200]
Trivedi, Ramchandra: -184, [538]
Tsuji, N.: -211, [615]
Tucci, Giuseppe: -29, 71, [81, 201]
Turner, R.L.:—115, [332]
Umehara, Takeshi:-152, [442]
Upadhyaya, Baldev: -51, [142]
Upadhyaya, Basudeva: -88, [254]
Upadhyaya, K.N.: -184, [541]
Upadhyaya, S.A.: -211, [616]
Upadhye, A.N.: -131, 184, [383-84, 540]
Upadhye, P.M.: -115, 131, [333, 385]
Ursekar, H.S.: -212, [617]
Usha.:—132, [386]
Vaidyanathan, S.:—115, [334]
```

Vardachari, CK-00n Public 85mali6.43uru43 Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennal and eGangotri (XXXIV)

Vardachari, V.: -185, [544] Varma, K.M. :-212, [618] Varma, Siddheshwar: -213, [619] Varma, Siddheswar & Sharma, Devi Datt.: -116, [335] Jarma, T.P.: -71, [202] Vegal, Claus:-116, [336] Vekerdi, J.: -51, [143] Venkatacharya, T. :- 132, [387] Venkatasubbiah, A.: -213, [620-21] Verma, O.P.: -89, [255] Vetter, Tilmann: -185, [545] Vidya Prakash: -29, [82] Vishva Bandhu.: -213-14, [622-24] Vishwanathan: -186, [546] Wagle, Narendra: -153, [443] Warder, A.K.: -186, [547] Warrier, A.G. Krishna: - 186, [548] Wayman, Alex.: -153, [444] Wells, Henryw: -193, [559] Wijesekera, O.H. de A:-116, [337] Wright, J.C.: -214, [625] Yudhisthira: -103, [286] Yuyama, Akira: -154, [445]

Journals Consulted for Abridgment

NI D	* T		1 11	C
IN. B.	Journals	utilized for	abridgement	for this issue.

N. B. +JC	ournals utilized for abridgement for this issue.	on Mina
AA	Artibus Asiae, Ascona (Switzerland)	English :
AAn.	American Anthropologist, Washington	English
AArc.	Acta Archaeologica, Budapest	English
AAs.	Acta Asiatica, Tokya	Bi-lingual
*ABORI	Annals of the Bhandarkar Oriental Research	uff down
	Institute, Poona	English
Ad.	Adab, Kabul (Afghanistan)	Bi-lingual
*Adv.	Advent, Pondicherry	English
AE	Annee Epigraphique, Paris (France)	French
Afg.	Afghanistan, Kabul (Afghanistan)	English
AFIB	Anjomen e Farhang e Iran e Bastan,	MI 2924A
	Tehran (Iran)	Bi-lingual
AFS	Asian and African Studies	English
AIS	Assam Information, Shillong	Hindi
*AJ	Antiquaries Journal, London	English
*AJA	American Journal of Archaeology	English
*AJP	Australian Journal of Philosophy	English
Alo.	Alocana, Delhi	Hindi
AM	Asia Major, London	English
Ami.	Amity, Bombay	English.
An.	Anthropologist, Delhi	Bi-lingual
Ane.	Anekant, Delhi	Hindi
*Ant.	Antiquity, Cambridge	Bi-lingual
*Anv.	Anvīikṣa, Jadavpur University, Calcutta	Bi-lingual
AO	Archiv Orientalni, Prague	Multi-lingual
*AOB	Acta Orientalia, Budapest	English
AOC	Acta Orientalia. Copenhagen	English
AORM	Annals of Oriental Research, Madras	Multi-lingual
*AP	Aryan Path, Bombay	English
APak.	Ancient Pakistan	English
APh.	Acta Philologica Scandinavia, Copenhagen	English
*APQ	American Philosophical Quarterly,	and Street
San Autor	Pennsylvania	Bi-lingual
*AQ	Art Quarterly, Michigen (U.S.A.)	English
AQG	Assam Quarterly, Gauhati	English
Ar. A	Arts Asiatique, Paris	English
ARB	Asiatic Research Bulletin, Seoul (South	
	Korea)	English
*Arc.	Archaeology, New York	English
Arc. J	A roba cological menuchakul klandida lection, Haridwar	English

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Arc. R		English
Aryana	,,,	Persian
As. B		English
ASEA .	Asiatische Studien Etudes Asiatiques, Bern	
	(Switzerland)	Bi-lingual
*ASP	Asian Studies, Quezon City (Philippines)	English
As. R	Asian Review, London	English
AUJR	Agra University Journal of Research, Agra	Bi-lingual
*BAHA	Bulletin of Ancient History and Archaeology	
	University of Saugar, Sagar	English
BAICE	Bulletin of Sri Aurobindo International	
	Centre of Education, Pondichery	English
BASI	Bulletin of the Anthropological Survey of	
	India, Calcutta	English
*BASOR	Bulletin of the American School of Oriental	34
BASOK	Research, Baltimore (U.S.A.)	English
DACDD	Bulletin of the American School of Pre-	Lugiish
BASPR		English
DDDC	Historic Research, Harvard Bulletin of the Baroda Museum and	English
BBPG		English
DOGW	Picture Gallery, Baroda	English
BCGV	Bulletin of the Chunnilal Gandhi Vidya	n
	Bhavan, Surat	English
*BDAC	Bibliographa D' Archaeology Classica Rome	French
*BDCRI	Bulletin of the Deccan College Research	
	Institute, Poona	Bi-lingual
BDHM	Bulletin of the Department of History of	
	Medicine, Hyderabad	English
BEFEO	Bulletin de L 'Ecole Française D' Extreme	
	Orient, Paris (France)	French
Ber.	Berytus, Copenhagen	English
Bha.	Bharati, Varanasi	English
Bh. V	Bharatavarsh, Calcutta	Bengali
BIA	Bulletin of the Institute of Archaeology,	Dongan
Ditt	London	English
DI (E) C		Engilon
BI (E) S	Bulletin of the Institute of Post-Graduate	D' 1!1
	(Evening) Studies, Delhi	Bi-lingual
BIHR	Bulletin of the Institute of Historical	16 10 11
0.10	Research, London	Multi-lingual
*BITC	Bulletin of the Institute of Traditional	
	Culture, Madras	English
BJ	Bhavan's Journal, Bombay	English
BJA	The British Journal of Aesthetics, London	English
BM	Burlington Magazine, London	English
*BMQ	British Museum Quarterly, London	English
ВО	Bibliotheca Orientalis, Leiden Collection, Haridwar	Bi-lingual

BOML	Bulletin of the Government Oriental	Bi-lingual
BP	Manuscript Library, Madras Bibliographie De La Philosophie, Paris	Di-lingual
Di	(France)	Multi-lingual
BPP	Bengal Past and Present, Calcutta	English
BPSC	Bulletin of the Philological Society of	
	Calcutta, Calcutta	English
BPWM	Bulletin of the Prince of Wales Museum of	
	Western India, Bombay	English
BRA	Bulletin Vanhet Rijksmuseum, Amsterdam	
	(Netherlands)	Dutch
Br. V	Brahma Vidya, Adyar (Madras)	English
*BRMIC	Bulletin of the Rama Krishna Mission	
	Institute of Culture, Calcutta	English
BS	Bharatiya Sahitya, Agra	Hindi
BSEI	Bulletin De La Societe des Etudes	
	Indochinoises, Saigon	French
BSL	Bulletin De la Societe de Linguistic De	
	Paris, Paris	French
*BSOAS	Bulletin of the School of Oriental and	
	African Studies, London	English
BT	Bulletin of Tibetology	English
BTLV	Bijdragen Tot Detaal Land-En Volkenkund,	
	The Hague	Dutch
Bu.	Buddhist, Colombo (Ceylon)	English
*BV	Bharatiya Vidya, Bombay	English
CAJ	Central Asiatic Journal, The Hague	
	(Netherlands)	Bi-lingual
CAR	Central Asian Review, London	English
CC	Chinese Culture, Taiwan, China	English
CF	Cultural Forum, New Delhi	English
Cons.	Conspectus, New Delhi	English
CQ	China Quarterly, London	English
CR	Calcutta Review, Calcutta	English
CRB	Commentaar Van hugo de Groot op de Lex	
	Romana Burgundio-num, Amesterdam	
	(Netherlands)	Dutch
CSSH	Comparative Studies in Society and History,	
	The Hague	English
CT	Ceylon Today, Colombo	English
CUAHS	Calcutta University Department of Ancient	
	Indian History and Culture, Souvenir,	
	Calcutta	English
*DI	Darshan International, Moradabad	English
DT	Parshapika Traimesika Kangricollection, Haridwar	English

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DIIC	D II : '. G. I' D	F -1' 1-
DUS	Dacca University Studies, Dacca	English
EACS	Eastern Anthropologist, Lucknow	English
EACS	East Asian Cultural Studies, Tokyo	English
El .	Epigraphia Indica, Delhi	English
EO	Ethical Outlook, California	English
EPh.	Etudes Philosophiques, Paris	French
Et.	Ethics, Chicago	English
ETC	E.T.C. California (U.S.A.)	English of
Eth.	Ethnos, Stockholm (Sweden)	English
EV	Epigraphika Vostoka, Moscow	Russian
*EW	East and West, Rome (Italy)	English
Exp.	Expedition, Philadelphia (U.S.A.)	English
FA	France-Asie-Asia, Tokyo	Bi-lingual
FL	Folklore, Calcutta	English
FMJ	Federation Museum Journal, Kuala Lampur	
	(Malaysia)	English
GA	Gazette Des Beaux-Arts, Paris	Bi-lingual
Gav.	Gaveshana, Moradabad	Hindi
Gav. A	Gaveshana, Agra	Hindi
GCFI	Giornale Critico della Filosofia Italiana	57 50 57 65 50
	Italian (Italy)	English
GK	Gengo Kenkyu, Tokyo	Bi-lingual
Hib.	Hibbert, London	English
*HGST	Hiraga Genna riet Son Temps, Paris	French
Hind	Hindustani Traimasika, Allahabad	Hindi
HJAS	Harward Journal of Asiatic Studies Harward	English
*HR	History of Religion, Chicago (U.S.A.)	English
HS	Historickz Sbornik, Prague	Czech
HTR	Harvard Theological Review, Massachusetts	Czech
	(U.S.A.)	English
Hum.	Humanist, Ohio (U.S.A.)	English
*IA	Indian Antiquary. Bombay	English
IAC	Indo-Asian Culture, New Delhi	
		English
IAS	Indian Archives, New Delhi	English
	Indo-Asia, Stuttgent (W. Germany)	German
*IC	Islamic Culture, Hyderabad	English
IHQ	Indian Historical Quarterly, Calcutta	English
II	Indo-Iranica, Calcutta	Bi-lingual
*IIJ	Indo-Iranian Journal, The Hague	Bi-lingual
IJP	Indian Journal of Parapsychology, Jaipur	English
IL	Indian Literature, New Delhi	English
ILin.	Indian Linguistics	English
*IMB	Indian Museum Bulletin, Calcutta	English
IMJ	Indian Music Journal	English
IMR	Indian Museum Review, Delhi	English
Ind.	Indica, Bombayomain. Gurukul Kangri Collection, Haridwar	English

*Inq.	Inquiry, Oslo (Norway)	English
ION	Instituto Orientale Di Napoli, Roma	Bi-lingual
IPC	Indian Philosophy and Culture, Vrindaban	English
IPQ	International Philosophical Quarterly,	
	New York	English
IQ	Indian Quarterly, Delhi	English
IR	The Islamic Review, London	English
*Iraq	Iraq, London	English
IRev.		English
*IS	Indian Studies: Past and Present, Calcutta	
JA		
*JAIH	Journal Asiatique, Paris (France)	French
JAIN	Journal of Ancient Indian History, Calcutta	D 1: 1
TATIDO		English
JAHRS	Journal of the Andhra Historical Research	D
	Society, Rajamundry	Bi-lingual
JAnt.	Jaina Antiquary-Jaina Siddhanta Bhaskar,	
JSB	Arrah (Bihar)	Bi-lingual
*JAOS	Journal of the American Oriental Society,	
		English
JAP	Journal of Analytical Psychology, London	English
JARS	Journal of the Assam Research Society,	in.
	Gauhati	English
JAS	Journal of the Asian Studies, Michigen	
	(U.S.A.)	English
JASB	Journal of the Asiatic Society, Bombay	English
*JASC	Journal of the Asiatic Society, Calcutta	English
JASK	Journal of the Asiatic Society, Seoul	
	(S. Korèa)	English
*JASP	Journal of the Asiatic Society of Pakistan,	
	Dacca	English
JAU	Journal of Annamalai University, Annama-	the second secon
3110	lainagar	Bi-lingual
JBHS	Journal of the Bombay Historical Society,	Di-inigual
JDIIG	Bombay Historical Bockety,	English
*JBRS	Journal of the Burma Research Society	English
JDKS		E-alish
TODAG	Rangoon	English
JCRAS	Journal of the Ceylon Branch of Royal	
	Asiatic Society, Colombo	English
*JDHB	Journal of the Department of Humanities,	Charles and the Control of the Contr
	University of Burdwan	English
JEAS	Journal of East Asiatic Studies, Manila	
	(Philippines)	English
*JESHO	Journal of the Economic and Social History	
	of the Orient, Leiden	English
*JGJRI	Journal of the Ganga Nath Jha Research	PER STA
	Institute published Gurukul Kangri Collection, Haridwar	English

*JGRS	Journal of the Gujarat Research Society,	
	Bombay	Bi-lingual
.*JHR	Journal of Historical Research, Ranchi	English
JHS .	Journal of Hellenic Studies, London	English
JIAP	Journal of Indian Academy of Philosophy,	
	Calcutta	Bi-lingual
JIBS	Journal of Indian and Buddhist Studies,	
	Tokyo (Japan)	Bi-lingual
*JIH	Journal of Indian History, Trivandrum	English
JIMAI	Journal of Indian Museum Association of	
	India, Bombay	English
*JIP	Journal of Indian Philosophy,	English
JKer. U	Journal of the Kerala University Oriental	
	Mss. Library, Trivandrum	Bi-lingual
*JKU	Journal of the Karnatak University, Mysore	English
JMA	Journal of the Music Academy, Madras	English
*JMBRA	S Journal of the Malaysian Branch of Royal	
	Asiatic Society, London	English
*JMSB	Journal of the Maharaja Sayaji Rao Uni-	
	versity of Baroda, Baroda	English
JNAA	Journal of the National Academy of	
	Administration, Mussorie	Bi-lingual
JNES	Journal of Near Eastern Studies, Illinios	
	(U.S.A.)	English
*JNSI	Journal of Numismatic Society of India,	
	Varanasi	English
*JOIB	Journal of Oriental Institute, Baroda	English
*JORM	Journal of Oriental Research, Madraa	English
*JOS	Journal of Oriental Studies	English
JOU	Journal of Osmania University, Hyderabad	English
*JP	Journal of Philosophy, New York	English
*JPHS	Journal of the Pakistan Historical Society,	
	Karachi	English
JPR	Journal of Philosophical Review, New York	English
JPS	Journal of Polynesian Society, Willington	
	(New Zealand)	English
JPSJ	Journal of Philosophical Studies, Kyoto	
	(Japan)	English
*JR	Journal of Religion, Chicago	English
JRAS	Journal of the Royal Asiatic Society of	
	Great Britain and Ireland, London	English
JRCAS	Journal of Royal Central Asian Society,	D 1'1
	London	English
JRU	Journal of Ranchi University, Ranchi	English
JSEAH	Journal of the South East-Asian History, Singapore Singapore	P -1'-1
	Singapore Singapore	English

JSS .	Journal of the Siam Society, Bangkok	
	(Thailand)	English
JSSS	Journal of the South Seas Society, Singapore	Bi-lingual ·
*JTSL	Journal of the Tanjore Maharaja Serfoji's	and the same of th
	Sarasvati Mahal Library, Madras	Multi-lingual?
JUB	Journal of the University of Bombay,	A STATE OF THE PARTY OF THE PAR
	Bombay	English 3
JUG	Journal of the University of Gauhati,	The second of
	Gauhati	English
JUP	Journal of the University of Poona,	
	Poona	English
JWH	Journal of the World History, Paris	English
*JYI	Journal of the Yoga Institute, Bombay	English
Kad.	Kadambini, New Delhi	Hindi
KHR	Karnatak Hisrorical Review, Karnatak	English
KJ	Korea Journal, Seoul	English
KN	Kala Nidhi, Varanasi	Hindi
KNSAG	Koninklijk Neederlandsch Aadrijkskundig	
	Genootschap Amsterdam (Netherlands)	English
KS	Kant Studien, Koln (Germany)	English
KSDPI	Kratkie Soobshchemya O Dokladakhi	
	Polevikh Issledo-vaniykh Instituta Arkheo-	
	logii. Moscow	Russian
KSP	Kannada Sahitya Parishat Patrika,	
	Bangalore	Kannada
*Lan.	Language, Texas	English
LD	Light of Dhamma, Rangoon	English
LEW	Literature East and West, New Paltz (N.Y.)	English
LK	Lalit Kala, New Delhi	English
Lin.	Lingua, Amsterdam (Holland)	English
LSEWFH	P Le'Spraeck Ende Woord-Boek De Frederick	
	De Moutman, Paris	French
*LTP	Les E'tudes Philosophique	French
Mad:	Madhyama, Allahabad	Hindi
Man	Man, London	English
*Marg	Marg, Bombay	English
MB	Madhya Bharati, Jabalpur	English
*MBh.	Maru Bharati, Pilani	Hindi
*MBo:	Maha Bodhi, Calcutta	English
Med.	Medha, Raipur	Hindi
Metta	Metta, Kensington (Australia)	English
MFAB	Museum of Fine Arts Bulletin, Boston	English
MFEA	A Data A A Social of CA and I	
	Museum for Eastern Antiquities, Stockholm	
	(Sweden)	English
Mihr Mind		

Digitized by Arya Samaj Foundation Chennai and eGangotri (xlii)

MI Man In India, Ranchi	English
MIOC Memoirs of the Institute for Oriental	
Culture, Tokyo.	English
*MIP Mother India, Pondicherry	English
MO Mysore Onentalist, Mysore	Bi-lingual
*Mon. Monist, California	English
MM Metric Measures, Delhi	English
MMCP Magadh Mahila College Patrika, Patna	net 201
University, Patna	Bi-lingual
*MR Modern Review, Culcutta	English
MS Modern Schoolman, Missouri (U.S.A.)	English
MSP Marathi Samsodhan Patrika, Bombay	Bi-lingual
MUI Majalla-i-Ulam-i-Islamiya, Aligarh	Persian
*MUJ Marathwada University Journal,	tell bek
Aurangabad County and the Aurangabad	Bi-lingual
	English
	Multi-lingual
	English Can
Mus. J Museum Journal, London	English
MW Muslim World, Hardford (U.S.A.)	English 2.
NAA Narodi Azii Afriki, Moscow	Russian
Nat. Natya, New Delhi	English
*Nav. Navabharata, Wai, Bombay	Marathi
NC The Numismatic Chronicle, London	English (1977)
	English
	"Hindi
NUJ Nagpur University Journal, Nagpur	Bi-lingual
	Bi-lingual
	Bi-lingual
OC Oriental Culture, Tokyo (Japan)	Japanese
*OH Our Heritage, Calcuttal how Wall Addition	Bi-lingual
OHRJ Orissa Historical Research Journal, Bhuva-	
neshwar cupic cooling a him	
OLZ Orientalische Literature Zeitung:	or M
Journal of Oriental Literature, Leipzig.	
(Germany)	German
Or. Orientalia (New Series), Rome La de La	Multi-lingual
Orb. Orbis, Louvain (Belgium)	Multi-lingual
Ori. Oriens, Leiden (Netherlands)	Bi-lingual
OS Orientalia Suecana, Uppasala (Sweeden)	Multi-lingual
OT Oriental Thought, Poona	English
OW Orient/West, Tokyo (Japan)	English
PAPS Proceedings of the American Philosophical	25 ASTE
Society, Philadelphia	English
PB Prabuddha Bha rataain Calculite angri Collection, Haridwa	
Per. Personalist, Los Angeles (U.S.A.)	English Lmit
1 cr. , and personalist, mos trapers for any	

Digitized by Arya Samaj Foundation Chennai and eGangotri (x)iii)

*PEW	Philosophy: East and West, Hawaii	English
Ph.	Philosophy (Journal of the Royal Institute	English
The Laboratory	of Philosophy), London	English
Ph. Q	Philosophical Quarterly, Scotland	English /
Phr.	Phronesis, Assen (Netherlands)	English
PI .	Psychis International, Moradabad	English
PIM		Polish
PK	Prabuddha Karnatak, Mysore	Kannada
PO	Poona Orientalist, Poona	English
PP	Parishad Patrika, Patna	Hindi
PPO		English
	Past and Present, Oxford	
PQ	Pakistan Quarterly, Karachi	English
PR		English
Pra.	Prajna, Varanasi	Bi-lingual
Pre.	Prerana, Jodhpur	Hindi
PRef.	Philosophia Reformata, Kampen (Nether-	
DILL	lands)	Multi-lingual
PUJ	Patna University Journal, Patna	English
*Pur.	Purana, Varanasi	Bi-lingual
*QJMS	Quarterly Journal of Mythic Society,	P 11 1 92
ODING	Bangalore	English
QRHS	Quarterly Review of Historical Studies,	E 1: 1 20
10.00	Calcutta	English
*Que.	Quest, Bombay	English
*RAA	Revenue D' Assyriologie et D' Archeolo-	2000 0000
	gie Oriental, Paris (France)	French
RA rc.	Revue Archaeologique, Paris	French
Ras.	Rasavanti, Lucknow	Hindi
RCAJ	Royal Central Asian Journal, London	English 11
RD	Religious Digest, Talangana, Ceylon	English
RDDO	Re'pertoire D'art et D'archeologie, Paris	SWIN SEE
Mesti		French
	Rivista Degli Studi Orientali, Rome	Bi-lingual
	Revue de l' Historie des Religions, Paris	
RIB	Research Information Bulletin, Delhi	English Of
RJPS =	Research Journal of Philosophy and Social	III III
nad	Sciences, Meerut	English
RK	Rehnema-ye Ketab, Tehran (Iran)	Persian
*RL	Roop Lekha, New Delhi	English AMI
*RM	Review of Metaphysics, New Haven	
RO	Rocznik Orientalistyczny, Warszawa,	
	Revue Rumaine de Linguistiques, Bucha-	
d-ii	rest, Rumania	Multi-lingual
	Recherches Sur La Biographic Du Buddha	
1010	Dans Les Sutrapitaka Et Les Vinava pitaka	UM IMU
10.	Dans Les Sutrapitaka Et Les Vinaya pitaka Anciens Anciens	French sy

Digitized by Arya Samaj Foundation Chennai and eGangotri (xliv)

RUS	Rajasthan University Studies, Jaipur	Bi-lingual
Sa.	Sacculum, West Germany	German
SA	Sovietskaya Archaeologiya, Moscow	Russian
SAA	Soviet Anthropology and Archaeology,	
	New York	Engiish
Sag.	Sagarika, Saugar	Sanskrit
Sam.	Samskriti, New Delhi	Hindi
Sams.	Samsodhak, Dhulia (India)	Marathi
Sap.	Saptasindhu, Patiala	Hindi
Sar.	Sarasvati, Allahabad	Hindi
SB	Sodha Bharati, Lucknow	Bi-lingual
SE	Sovietskaya Ethnografia, Moscow	Russian
SIJ	Sino-Indian Journal, Calcutta	English
Sin.	Singolica	Bi-lingual
SK	Self Knowledge, London	English
SMJ	Sarawak Museum Journal, Sarawak	English
Sod. Pat.	Sodha Patrika, Udaipur	Hindi
SP	Sahitya Patrika, Dacca	Bengali
SPA	Sammelana Patrika, Allahabad	Hindi
SPP	Śāradā Pīṭha Pradīpa, Dwarka	Multi-lingual
SPr.	Sanskrit Pratibha, New Delhi	Sanskrit
SRA	Sanskrit Ranga Annual, Madras	English
SS	Sarasvati Sushama, Varanasi	Sanskrit
SSH	Soviet Studies in History, New York	English
SSoc.	Soviet Sociology, New York	English
*SSP.	Sanskrit Sangama, Poona	Marathi
SSPC	Sanskrit Sahitya Parishad, Calcutta	Sanskrit
Suk.	Sukhen, Tehran (Iran)	Persian
SUJE	Sind University Journal of Education	English
Swa.	Swadhyaya	Gujrati
SWJA	South Western Journal of Anthropology.	
	New Mexico	English
Syn.	Synthese, Dordrecht (Holland)	English
Syr.	Syria, Paris (France)	French
TC	Tamil Culture, Madras	English
TH	Thaqafatu'l-Hind, New Delhi	Arbic
Theo.	Theosophist, Madras	English
*Thom.	Thomist, Washington	English
Trip.	Tripathaga. Lucknow	Hindi
TTDJ	Tirumala Tirupati Devasthanam Journal,	
	Tirupati	Bi-lingual
UA	United Asia, Bombay	English
UAS	University of Allahabad Studies, Allahabad	English
UB	Uttara Bharati, Agra	English
UJH	University Johrnal of History Jahalpur Haridwar	English
Va	Varada, Bisau, Rajasthan	Hindi

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*VA *VBQ	Visvabharti Annals, Calcutta Visvabharti Quarterly, Calcutta	English English
VCC	Vivekananda: The Cosmic Conscience	
Vid.	Cuttack	English
Vik. J	Vidya, Ahmedabad Vikram Journal, Ujjain	Bi-lingual Bi-lingual
*VIJ	Vishveshvaranand Indological Journal,	Di-Ingual
	Hoshiarpur	English
Vina	Vina, Indore	Hindi
*VJ	Visva Jyoti, Hoshiarpur	Hindi
*VK	Vedanta Kesari, Madras	English
*VUOJ	Venkateswara University Oriental Journal	
YIYIDD	Tirupati hen vile noting to after entre in this	Multi-Lingual
VVRB	Vallabh Vidyanagar Research Bulletin,	Payoto
XXXX	Bombay	Bi-lingual
VW	Vedanta and the West, Hollywood (U.S.A.)	
*WB	World Buddhism, Colombo (Ceylon)	The second secon
Word WZDHB		English
WZDHB	Wissenschaft Liche Zeitschrift Der humboldt, Univesitat zu Berlin	German
*WZKSO	Wiener Zeitschrift für die Kunde Sud-Und	German
WZKSO	Ostasiens and Archiv für Indische Philoso-	of served in
	phie, West Germany	German
YBRASC	Year book of the Royal Asiatic Society	O de Da
	Bengal, Calcutta	English
YE	Young East, Tokyo (Japan)	English
YM	Yoga Mimamsa, Lonavla Poona	English
ZCSO	Zpravy Ceskoslovenske Spolecnoste	
	Orientali-Sticke (Proceedings of the	The state of the s
	Czechosolovak Oriental Society), Prague	
0. 6. 5.5	(Czechosolovakia)	Czeck
*ZDMG	Zeitschrift der Deutschen Morgen-	
	ländischen Gesellschaft, Wiesbaden	, ,
	(Germany)	German
ZE	Zeitschrift für Ethnologie, Braunschweig	17 -12
	(Germany)	German
*ZSAK	Zeitschrift für Schweizersiche Archaelogie	Aug H
	und Kunstgeschichte, Basel (Switzerland)	German

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I ARCHÆOLOGY

1. Agrawala, R. C.: — Unpublished Sculptures and Terracottas in the National Museum, New Delhi and Some Allied Problems.

EW, XVII, Nos. 3-4, Sept.—Dec. 1967, pp. 276-86.

Describes a few important sculptures and terracottas, namely four-faced linga of the Kuṣāṇa age, terracotta plaque from Bhir Mound (2nd-3rd century A.D.), terracotta head from Newal (Distt. Unnao, U.P.) representing Siva in the Ardhanārīśvara form (5th century. A.D.), stone image of Viṣṇu from Bengal (11th century), stone image of Pārvatī from Baijnath (10th century A.D.), colossal Trivikrama relief from Kashmipura (U.P.) of the mediaeval period, statue of four-armed Vāmana from Rajasthan or Central India, a mediaeval stone relief representing an ascetic (?) and another from Rajasthan or M. P. representing Mārttaṇḍa (?), female statue from M.P. probably of 9th century and a massive stone lintel from Warraṅgal datable to 12th century A.D.—U.V.S.

2. Agrawala, R. C.: - Gāndhāra Skanda with Flames.

EW, XVIII, Nos. 1-2, March-June 1968, pp. 163-65.

After discussing the different modes of representing Skanda-Kumāra in Gāndhāran art as evinced by the Stone figure from Taxila, the statue preserved in British Museum and anothor in National Museum of Oriental Art at Rome and one at Baroda Museum, the author describes a tiny schist piece of Gāndhāra workmanship, exhibited in the Victoria and Albert Museum at London. The two-armed deity carrying long spear in his right band and a cock in the left, bears matted locks on the head. Its importance is enhanced by the flames of Agni shown on both sides of the head which is quite unusual in Indian iconography.—U. V.

3. Agrawala, R. C.: - Ūrddhvaretas Gaņeśa from Afghanistan.

EW, XVIII, Nos. 1-2, March-June 1968, pp. 166-68.

The marble statue of Ganesa from Gardez in Afghanistan, bearing two-line Sanskrit inscription in the post-Gupta Brāhmī script, is important from iconographic point of view. The deity appears in ālīḍha pose, a close-fitting coronet on the head and a beaded necklace round the neck, prominently executed sacred thread on the pot-belly and

vyāghra-carma towards the right thigh. More important is the Urdhvaretas aspect, shown with his penis erect. Similar motif is found in the fifth-century rock-cut image of Ganeśa from Udayagiri caves.

Another marble statue from Sakar Dhar (near Kabul) is interesting for Urdhvaretas aspect of Ganesa. Both these statues from Afghanistan show that Gupta traditions from Mathura and Udayagiri were blended together in the Ganesa statues from Afghanistan.—U.V.S.

4. Agrawala, R. C.: — Early Indian Bone Figures in the National Museum, New Delhi.

EW, XVIII, Nos. 3-4, Sept.-Dec., 1968, pp. 311-14.

Discusses some bone figures having an important bearing on the art of bone carving during the Sunga and Kuṣāṇa periods. An ivory comb from Sirkap datable towards Ist cent. A.D., bears the figure of a lady reclining against a pillow on one side and a lion-elephant-conch motif on the reverse. A rare object of Sunga workmanship is a bone handle from Ahichchhatra carved with a human figurine on both sides. It represents a standing lady. Another bone-handle from Taxila shows a lady in standing pose and may be dated towards the 1st cent. A.D.

-U.V.S.

5. Agrawala, R. C.: — Unpublished Gupta Reliefs from Sultan Ghārī, New Delhi.

EW, XVIII, Nos., 3-4, Sept. - Dec. 1968, pp. 315-18.

Briefly describes five stone reliefs found embedded in the masonry of the tomb of Sultān Ghārī, now in National Museum. According to the author, they appear to have once adorned some Buddhist stūpa or religious edifice in the vicinity towards the end of the 4th century or beginning of 5th century A.D.—U.V.S.

6. Agrawala, R. C.: Skanda from National Museum, New Delhi and U.P. Hills.

EW, XVIII, Nos. 3-4, Sept.—Dec., 1968, pp. 319-22.

Describes some sculptures containing interesting data for Ancient Indian iconography. A tiny bronze from Chamba Hill region datable to 6-7th century A.D. represents a six-headed Skanda. It represents its vehicle peacock in human form. Similar details are found in a stone image from Baijnath datable to 9-10 century. Another stone statue from Baijnath belonging to 8-9th century depicts a peacock on both

sides of Skanda-Kumāra. One sculpture from Lākhāmaṇḍala (Distt. Dehradun) suggests close affiliation of Skanda with Agni and the absence of peacock is noteworthy. The Brahmaśāstā aspect of Skanda is represented in a Central Indian Stone relief of early-Pratihāra period, two mediaeval sculptures from Padhāvlī and Suhaniā (Now in Gwalior Museum), one in Amber Museum and another mediaeval specimen from Baijnath.—U.V.S.

7. Agrawala, R. C.: - Bull-faced Sculptures in Kotah Museum.

JOIB, XVI, No. 3, 1967, pp. 247-48.

Briefly describes two early mediaeval stone reliefs from Kṛṣṇa Vilāsa (District Kotah) representing the four-armed deity with the face of a bull. The Vaiṣṇava association of these sculptures is evident but the different weapons held in four hands, presence of tiny horns on the head of animal-faced deity and absence of the vehicle, go against their identification with the representations of Gomukha Yakṣa, Hayagrīva and the bull-faced Vṛṣavaktra.—U.V.S.

8. Agrawala, R. C.: -Yakṣa Torso from Bharatpur Region.

JOIB, XVII, No. 1, 1967, pp. 64-65.

Describes a stone torso of more than life-size statue from village Bīrāvi, about 10 miles from Bharatpur. It is similar to Parkham and Noh statues. But the most unusual feature is the depiction of a long sword hanging on the left back hip of the Yakşa. This particular motif has not been depicted in any of the early Yakşa statues.

-U.V.S.

9. Agrawala, R. C.:—Newly Discovered Sculptures from Vidisā

JOIB. XVIII, No. 3, 1969, pp. 252-53.

Contains a brief résumé of the three inscribed Jain sculptures preserved in the District Museum at Vidisā. In one, the inscription is blurred. On the pedestal of the second image is engraved four lines in Gupta script referring to the "carving of this image of Puspadanta by Rāma Gupta", addressed as "Mahārājādhirāja Śrī." The inscription on third image records the name of the above ruler. The script bears close affinity with the script of Candra Gupta II's Sanchi inscription. These sculptures are valuable for determining the historicity of imperial Gupta Ruler Rāma Gupta. Stylistically, the author places these images between the Kusāna and Gupta art, but dates sometime towards the end of 4th century A.D.—U.V.S.

4

10. Agrawala, R. C.: - Unpublished Sculptures from Udaipur Region.

JOIB, XIX, Nos. 1-2, 1969, pp. 164-66.

Describes and illustrates of the sculptures representing Nāgī (7th-8th Century), Durgā (6th Century), Mahişamardinī (6th Century) and composite form of Brahmā-Viṣṇu-Sūrya and Śiva (11th-12th Century). These were recovered from Udaipur-Dungarpur regions.—U.V.S.

11. Agrawala, R. C.:—A rare bronze of Skanda Kumāra from the Panjab hills.

VIJ, V, Pt. ii, 1967, pp. 206-208.

Describes a 6-7th century small bronze statue of four-armed and six-headed Skanda Kumāra, probably from the Panjab or Chamba Hill region, now in National Museum, New Delhi. The arrangement of heads and the details of attendant figures are interesting. The main head is in the centre and five heads are in relief on the circular halo behind. The second left hand holds a mace attached to the head of a standing female figure and the second right hand holds neck of his vehicle, peacock, attached to the head of a standing male attendant.—U.V.S.

12. Bajpai, K.D.: - Indra in Early Literature and Art.

BAHA, I, 1967, pp. 21-24.

In the Rgveda, Indra is most eulogized as a thunder-god, conqueror of demons and killer of Vrtra. He is the drinker of Soma and brings lightening and rain.

After about the 3rd century B.C., the rise of Vaiṣṇava cult brought a marked change in Indra's position. In the Śūrasena janapada and many other regions, elaborate celebrations were held in honour of Indradhvaja at the occasion of the festival Indramaha. The Mahābhāratā traces the origin of Indra-worship to the time of the Cedi King Uparicara Vasu. Indra-worship was discarded by Kṛṣṇa who pleaded for the worship of the Govardhana mountain. Before Gupta period, it was popular in Northern India. Indra's figure, standing on a pedestal or inside an arched temple, appears on Pañcāla coins (150 B.C.—200 A.D.). Bhājā relief (2nd century B. C.) shows him riding on Airāvata, and a stone sculpture in Sanchi Museum depicts him on his elephant, holding the ankuśa and wearing heavy head-gear and double ear-rings.

Several statues of Indra between the Ist and 5th centuries A.D. are known from Gandhara, Mathura, Amaravatī, etc. In Buddhist

iconography, Indra is shown, alongwith Brahmā, as an attendant on the Buddha.—S.R.

13. Banerji, Adriś: - Monuments of Bijolyā.

JASC, VII, Nos. 1 & 2, 1965, pp. 99-106.

The fortified town of Bijolyā (Bijoli, Bijolia) in the Bhilwara district in Mewar (Rajasthān) is situated in the Uparmal hill range of the Aravallis, and is quite rich in antiquities, having been inhabited since the stone age. There is one Jain temple, and three Brāhmanical ones dedicated to Hājāreśvara or Sahasralinga, Mahākāla and Vaidyanātha and Undeśvara-Mahādeva. There are also two reservoirs known as Revatī-Kunda and Mandākinī-Kunda. Moreover, some interesting epigraphs have been found, the most important being that engraved during the reign of Chāhamāna Someśvara II (c. A.D. 1170-79). The architectural and sculptural features of the temples have been dealt with quite exhaustively. Ten beautiful plates are attached.—M.C.

14. Banerji, Adris: - Rare and Unique Antiquities from Rajghat.

JASC, VII, Pts. 1-2, 1965, pp. 89-94.

Eight seals and a unique plaque found at Rājghāt have been taken up for study. The seals showing legends like Śivadattasya, Harisimhasya Dhanadevaysa etc., palaeographically belong to different periods ranging at least from the first century B.C. to the fifth century A.D. The plaque is almost like a copper-celt decorated on both sides. The front shows waters indicated by curves flanked on either side by fishes. Above them is the motif par excellence of the iconoplastic art of India—the pot (pūrṇakalasa, maṅgala or bhadraghaṭa) with foliage, with one conch (śaṅkha) on either side of the base. The pot shows obvious association with Lakṣmī or Śrī, and the conches represent one of the nidhis of Padminī-vidyā. The plaque may be placed between c. 600-700 A.D.—M.C.

15. Banerji, Adris: — The Antiquity of Terracotta Figurines, specially those of the Malaviyanagar (New Delhi).

JASC, VII, Nos. 3-4, 1965, pp. 121-28.

The Bhaviṣyā and Viṣṇudharmottara-purāṇas, the Hayaśīrṣa-pañcarātra and Samarāṅgaṇa-Śūtradhāra, etc., give details of clay images, variously called pārthivī, mrinmayī, pratimā, etc. Their importance in Ancient Indian plastic activity is undeniable. Coomaraswamy, Dasgupta and Kinamunisolanha we un examinent the man, earlies. They have been

found at many places like Hastināpur, Kauśāmbī, Pāṭaliputra, Rupar, Mathurā, Sanchi and Amarāvatī. The tradition, right from the Mauryan times, continued until the fall of the Guptas. Thereafter, it degraded into just a form of folk art, evidences of which are found, for example, at Theh Polār (Ambala), Hastināpur and Mālavīyanagar (New Delhi). Modelled in burnt virgin clay, the technique of the Mālvīyanagar terracottas is crude and simple. They belong to the 'Ageless' or 'Timeless' type, showing proto-historic features. The glazed pottery (in chocolate and blue) and the unglazed ones (in red and grey wares), alongwith some human and animal figurines have been well-illustrated with explanations.

-M.C.

16. Banerji, Adris: - An Unfinished Rekhā Deul of Puruliā.

JASC, VII. Nos. 3-4, 1965, pp. 163-66.

The unfinished rekhā deul at Bāndā in Puruliā (W. Bengal) possesses certain interesting architectural features. Built on a jagatī, it consists of a garbha-gṛha, a mukha-maṇḍapa and an open hall joined axially. If the platform bordered with stones in piśṭa it is a departure from the known examples in Orissa or elsewhere. The Kaṇika paga here consists of seven bhūmis and Prof. N.K. Bose has pointed out the ingenuity of the construction of mudas as in Lingarāja temple (Bhubane-shwar) and the Paramāra temples at Ūṇaviṃśakoṭī. This deul probably belongs to the 13th century, having been erected by the Feoffee of Puruliā or Cēlliyāmā, but left incomplete due to Firoz Tughluq's invasion of Bihar in 1360 A.D.—M.C.

17. Banerji, Adris:—Some Post-Muslim Temples and Sculptures of Rajasthan.

JASC, VIII, No. 2, 1966, pp. 105-110.

Three mediaeval Jain temples and one Sun temple at Ranpura (Rāṇakpura or Rāmpurvā), 88 miles S.E. of Jodhpur, deserve consideration. The Sarvatobhadra of Yugādīśvara Jain temples was erected in A.D. 1432-33 during the reign of Mahārāṇā Kumbhakarṇa and is of the miśra type. The two other minor Jain temples dedicated to Supārśvanātha (the 7th tīrthankara) and Neminātha (the 22nd) are of nirandhāra type, without any circum-ambulatory passage within the temple. The Sun temple has a jagatī and adhiṣṭhāna, but this was also a nirandhāra prāsāda with originally a samvṛtta maṇḍapa, antarāla and garbhagṛha, dating back to the 11th-12th century but was repaired in the 15th-16th century. In spite of Muslim vandalism, many sculptures in the above temples have survived, e.g., the apsarās or surasundarīs playing flutes and mrādīngās, minimum kangu collection dangwar yakṣas, the

rampant vyālakas, the ornate decorations on the doorway etc., amply testifying to the continuation of the ancient Indian aesthetic trend. Eight beautiful plates are attached.—M. C.

18. Banerji, Adris: -Clay Figurines of the Muslim Period.

JASC, VIII, No. 3, 1966, pp. 149-52.

Some crude and solid clay figurines of various animals, a human figure and a clay cart of unique design have been found at Theh Polār (District Ambala) from the very first stratum, assignable stratigraphically to the reign of Firoz Tughluq (c. A.D. 1351-88). They clearly show that the potters of India did not cease from pursuing the terracotta art even after the Muslim occupation of the area for at least 178 years. In spite of the great cataclysm and the emergence of a culture complex, the humble doll-makers and Kumbhakāras continued their profession in, more or less, the traditional Indian style to meet the economic and cultural needs of a new India. 8 plates are attached.—M.C.

19. Barrett, Douglas :- An Early Indian Bronze Figure.

BMQ, XXXI, Nos. 3-4, Spring 1967, pp. 138-40.

Describes a bronze applique female figure acquired by the British Museum. The provenance of the figure is clearly the Deccan. Though it shares all its details of constume and jewellery minus the crown, with the late phase at Amrāvatī and with Nāgārjunikoṇḍā, it seems to be closer in actual style to the large female figures on the screen of the Karala Caitya cave. The writer relates it chronologically to the late phase at Amarāvatī and at Nāgārjunikoṇḍa and places it in the third century A.D.—U.V.S.

20. Barret, Douglas: - The Early Phase at Amaravatī.

BMQ, XXXII, Nos. 1-2, Autumn 1967, pp. 35-47.

The problem of the chronology of the late phase at Amarāvatī has been reconsidered. Based on stylistic comparisons and on epigraphy, the first period of Sivarāmamūrti lasts from about 200 to 100 B.C. The author places the same sculptures in his early phase and arguing from style and epigraphy, has dated them to the second quarter of the second century A.D. and a little earlier. He has dealt with the sculptured slubs which made up the rail to the Great Stūpa and those which decorated its drums. The author believes in the short chronology for the Sātavāffands Public Domain. Gurukul Kangri Collection, Haridwar

21. Barrett, Douglas: - A bronze Śrīnivāsa group.

BMQ, XXXII, Nos. 3-4, Spring 1968, pp. 126-31.

An important complete, group of Viṣṇu as Śrīnivāsa and his two consorts Śrīdevī and Bhūdevī, acquired by the British Museum has been described. In style and iconography, the closest parallel is afforded by the Viṣṇu and Lakṣmī of the Kalyāṇa-sundara group from Tiruvenkadu, to be dated about A.D. 1010 to 1020. The group under discussion is considered contemporary to it.—U.V.S.

22. Barrett, Douglas: - Facade of a miniature shrine from Kashmir.

BMQ, XXXIV, Nos. 1-2, Autumn 1969, pp. 63-68.

A Kashmir ivory acquired by the British Museum has been described. This is $3_{7}^{7}_{0}$ inches in height and is of the same quality and complexity of design as the seated Buddha in the Prince of Wales Museum. The author takes it to be of Kashmiri provenance and dates it to 8th century A.D.

The ivory has an additional feature. This is framed within the facade ($5\frac{1}{1}\frac{1}{6}$ inches high and $5\frac{1}{1}\frac{3}{6}$ inches wide) of a miniature temple of deodar wood, gilt and painted on a gesso ground.—U.V.S.

23. Bhat, D.R.: - Terracotta seal with Brāhmī Inscription.

JOIB, XVII, No. 2, 1967, pp. 166-67.

A seal with four inscribed letters of Aśokan Brāhmī reading 'Isālaṣant' has been described here. The author is unable to interpret the word. He also notes the peculiarity in writing. The top of the stem has a Swastik inscribed on it similar to that on early Iron-Age pottery of South India. The seal was found in a field at a deserted village in Dhulia District. The site has also yielded Chalcolithic and early historic potsherds. One of the potsherds presents two inscribed letters. The second letter can be identified as Brāhmī \(\pi\) and \(\pi\). The fish may be a sign from the Harappan script. A sign similar to Brāhmī \(\pi\) is available in Harappan script.—U.V.S.

24. Bhat, M.S.:—A Fragment of a Frescoed Frieze Depicting Dipankara Buddha in Miran, Central Asia,

JGJRI, XXVI, Pts. 1-3, 1970, pp. 587-90.

Deals with a typical scene of Buddhist iconography from a ruined Buddhist shrine. It depicts the Buddha, his six disciples with heads shaved and a naked right arm.

According to the author, the scene represents the well-known episode of Megha, a Brāhmaṇa youth in the time of Dīpaṅkara Buddha recorded in Mahāvastu. If this conjecture turns out to be correct, then this representation of Dīpaṅkara in a painting would be the very first one, though found outside India.—U.V.S.

25. Bhattacharya, Dipakchandra: — Nāmasangīti—A rare Buddhist Icon.

JASC, VIII, No. 4, 1966, pp. 257-60.

There is a MS. of the Paramārthanāmasangīti in the Asiatic Society Calcutta, that contains a miniature painting depicting a Buddhist divinity, identified by MM.H.P. Shastri as Mañjuśrī. But it is a twelve-handed figure, similar to a Nepalese clay image in the collection of Prof. S.K. Saraswati, and two other Nepalese bronze images illustrated respectively by Dr. B. Bhattacharya and Alice Getty. In all the above images, the single face of the divinity, the Vajrāsana attitude and the mudrās, viz., abhaya, añjali, tarpaṇa and dhyāna, clearly prove that they represent the Buddhist god Nāmasangīti. Dr. Bhattacharya has corroborated this identification from a MS. of the Dharmakoṣasangraha, preserved in the Asiatic Society Library. Nāmasangīti should, however, be distinguished from Nāmasangīti-Mañjuśrī.

One plate is attached.—M.C.

26. Bhattacharya, Dipakchandra:—The Composite Image of Vasudeva and Lakṣmī.

JASC, VIII No. 4, 1966, pp. 261-66.

Dr. P. Pal drew attention of scholars, for the first time to the existence of the composite form of Vāsudeva and Lakṣmī as seen in two images from Nepal. Texts like Silparatna, Tantrasāra and Sāradātilakatantra clearly show a similar iconographic concept of the composite image (miśra-mūrtayaḥ) of Lakṣmī-Nārāyaṇa. The prevalence of this image-type in Nepal and Kerala—two widely apart regions-naturally presupposes its existence in other parts of India as well. Many syncretistic figures are explained in the Tāntric texts, e.g., Ardhanārīśvara, Harihara, Sankara-Nārāyaṇa and Sakti-Gaṇapati (ŚG.). ŚG. images are, of course, very rare. Miss Getty has identified an icon of Gaṇeśa in the female form as Gaṇeśānī. In fact, ŚG images exhibit a Hindu-Buddhist fusion inasmuch as they closely resemble the Tāntric Buddhist goddess Gaṇapatin daya. M.C. Collection, Haridwar

27. Buchanan, Briggs: — The Pre-Historic Stamp Seal: A Reconsideration of Some Old Excavations, Part I.

JAOS, 87, No. 3, Sept. 1967, pp. 265-79.

The pre-historic stamp seals from Near Eastern countries have been considered. Dividing the seals into two groups—early pre-historic and late pre-historic—early protoliterate, the author discusses the seals of the first group from Hassuna Ras Sharma, Jericho Chatal Hiiyiik, Arpachiyah and Gawra, and of the second group from Tepe Gawra, Nineveh, Arpaehiyah, Brak and Tepe-Giyan.—U.V.S.

28. Chakravarty, D.K.: - A note on the Surya Image From Mahisantosh.

JIH, XLVII, Pt. 1, April 1969, pp. 155-58.

Dr. S.C. Mukherji has described this image with the representation of a tortoise-man to the right side of the principal deity and a makara or swan on its left. The author identifies the tortoise-man with Kaśyapa, an old God Creator. It has also been surmised that the representation of a tortoise-man reflects the survival of a primitive belief of sun-worship and a continuity of the ancient tradition of sun-worship in the form of a tortoise. It reveals a composite icon of Sūrya associated with the two Creators of the Universe, viz., Kaśyapa on the right and Brahmā on the left.—U.V.S.

29. Das, S.R.: — Terracotta Seals and Sealings from Rājbāḍidāngā Excavations during 1961-62.

JASC, VIII, No. 1, 1966, pp. 29-50.

More than 98 seals and sealings, both inscribed and uninscribed, and of the various shapes and sizes, have been recovered from Rāibādīdāngā (Dist. Murshidabad) excavations during 1961-62. They were found mostly in layers (4) and (7a) and attributed to a period ranging from c. 5th-6th to 9th century A.D., but mostly to c. 7th-8th century A.D. They bear legends of individual names, the Buddhist creed formula, the name of the illustrious Buddhist monastery, Raktam-rttikā-mahāvihāra, and decorative floral and animal motifs. Except the monastery sealings, others were mostly votive offerings of identity or pilgrimage tokens. Innumerable waste products of seals and sealings point to Rājbādidāngā's being a seal-manufacturing centre like other Buddhist monastery sites. Moreover, it is now possible to locate definitely the site of the famous Raktampttikā-mahāvihāra, as also of Karnasuvarana, the capital city of the Gauda Kingdom in the 7th century A.D., in its neighbourhood.—M.C.

30. Dhaky, M.A. .- The old Temple at Lamba and Kāmeśvara Temple at Auwa.

JASC, VIII, No. 3, 1966, pp. 141-48.

The old temple at Lamba and the Siva temple at Auwa in Rajasthan amplify and enrich our knowledge of the splendid Mahā-Māru style of architecture which was a regional variation of the extensive Mahā-Nāgara style of Northern India. The Lamba temple was probably a Vaiṣṇava one, having been influenced later on by the Pāśupatas or the Nāthas. On plan, the shrine has a rectangular Jagatī, supporting the mūlaprāsāda with an open bhramaṇī and a square raṅga-maṇḍapa with a mukhacatuṣkī (entrance porch) to the West. Built almost upon a similar pattern, the 9th century Kāmeśvara temple shows a synthesis of the Mahā-Māru and the Mahā-Gurjara style that eventually culminated in a sublime Māru-Gurjara style of architecture.—M.C.

31. Dhaky, M.A. & Gaudani, H.R.: -Some Newly Discovered and Less Known Māru Gurjar Temples in Northern Gujarat.

JOIB, XVII, No. 2, 1967, pp. 149-56.

After giving a general survey of the works done on the temples and other monuments of Gujarat, the authors place the new and less-known materials regarding seven temples, viz., Mūleśvara Temple, Padan, Viṣṇu Temple, Ainthor; Sun Temple, Bhankhar; Pañcāyatana shrine, Khedawada; Brahmāṇī mātā temple, Dasawada; Kanakeśvarī temple, Valam and Brahmāṇī mātā temple, Kamli. These temples belong to the Māru-Gurjara style and although small in dimension, are serviceable in the understanding of the style of the days of Solankī monarchs Cāmuṇḍarāja and Durlabharāja and help in formulating the concrete theories on the evolution of the Gujarat vision of the Māru-Gurjara style.—U.V.S.

32. Dhaky, M.A.: -The Aruneśvara Temple at Kasindra.

JOIB, XIX, No. 1-2, 1969, pp. 157-59.

Describes of the marble temple at Kasindra (about 15 kms. from Abu Road) consisting of Mūlaprāsāda of the Latina variety with a constricted Gūḍhamaṇḍapa and Raṅgamaṇḍapa. The temple is of pañcā-yatana type and all of the four Karṇaprāsādas are in ruins. On the basis of style of the surviving figural sculptures and the form of the grāsamukha, the temple has been assigned to the third quarter of the tenth century CA-Dṇ-Public Pajain. Gurukul Kangri Collection, Haridwar

33. Dobbins, K. Walton: — A Note on the Hariti Image from Skarab Dehri, Year 399.

EW, XVII, Nos. 3-4, Sept.-Dec. 1967, pp. 269-72.

The inscription of the image from Skarab Dehri in Peshawar District (now in Lahore Museum) bears a date. The author analyses its style of art and shows that the image affords significant insight into the history of Gāndhāra art and also the chronology of the Kuṣāṇa period. He derives the important information that the so-called old Śaka Era was used in Gāndhāra upto the end of its fourth century, i.e., upto the 3rd century A.D. and, therefore, the two other examples of Gāndhāra sculpture—Loriyān Taṅgai Buddha image, year 318, and Hashṭanagar Buddha image, year 384—are also to be dated in that era.—U.V.S.

34. Dobbins, K. Walton: - The Gandharan Reliquaries.

EW, XVIII, Nos. 1-2, March-June 1968, pp. 151-62.

On the basis of their iconography, palaeography, style of art and quality of execution of the gold Bimarān reliquary from Afghanistan (now in British Museum), and the bronze Kanişka reliquary (in Peshawar Museum), the author attempts to fix their chronology. He finds that both the reliquaries have Parthian influence, but the gold casket is older due to its affinities with pre-Kuṣāṇa art at Sirkap and probably dates from the Parthian period of domination. This depicts the earliest known Buddha image from Gāndhāra. The two metal pieces were produced by similar trends of artistic development and point to the identification of a period in the art of Gāndhāra, the earliest Buddhist sculpture in that region, which may be called the Parthian phase.—U.V.S.

35. Dobbins, K. Walton: -Gandhara Buddha Images with Inscribed Dates.

EW, XVIII, Nos. 3-4, Sept.-Dec., 1968, pp. 281-88.

Discusses the age of three Buddha images. One of these from Mamāne Dherī of the year 89 is dated in the era of Kaniska. The others are the Loriyān Tangai image of year 318 and the Hashṭanagar image of year 384 of an unspecified era. A satisfactory synchronization between the evidences of style and dated records is found when the year 89 is calculated from the year 78 A.D. and the dates of the two other images are rendered according to the old Vaka era. On a study of these sculptures, the author finds that the Mamāne Dherī style has stylistic affinities with the Coriyan Public Pomain Guruhul Kangri Palīgai innage and if Mamāne

Dheri's year 89 equals 167-68 A.D. The years 318 and 384 of the two other sculptures would belong to the old Saka era beginning in the middle half of the 2nd century B.C.—U.V.S.

36. Gandhi, M.N.: - 'Turaga' Motif in Pramāṇamañjarī.

JOIB, XIX, Nos. 1-2, 1969, pp. 160-63.

The Pramāṇamañjarī, 11th-12th century work on domestic architecture, describes the figures of prancing horses fixed in the wall of a residential building. That the rules enjoined by this text were put in practice by the artist craftsmen of Gujarat, is evident from the figures of prancing horses occurring in two old horses at Jamnagar datable to A.D. 1723 and in one of the old houses at Cambay which is nearly 250 years old.

U.V.S.

37. Ghosh, A.: - The pillars of Aśoka, Their Purpose.

EW, X, Nos. 3-4, Sept.—Dec. 1967, pp. 273-75.

On the basis of his study of Aśoka-pillars, the author suggests that the pillars of Aśoka went side by side with the holy structures erected by him and they together formed an architectural scheme. The pillars were thus the precursors of the dhvaja-stambhas of later temples.—H.A.P.

38. Granoff, Phyllis: — Tobatsu Bishamon: Three Japanese Statues in the United States and the Outline of the Rise of this Cult in East Asia.

EW, XX, Nos. 1-2, March-June 1970, pp. 144-67.

Tobatsu has neither referred to Tibet, nor denotes the long-skirted coat worn by the god but as R.A. Stein has explained, it is a geographical term equivalent to Turkish "Tubbat" designating Turkistan and more specifically the kingdom of Khotan.

The three Tobatsu Bishamon Statues in the Seattle Museum have come from Nyogo and Tittou prefectures in Central Japan, from Toji and from Seīryoji. They are represented as wearing armour and standing on a female (Pṛthivī) transformed into a Shinto goddess and putting on a crown with a heraldic bird on it. They all belong to the late 10th or 11th century A.D.

The worship of Tobatsu has its origin in Khotan, the centre of Vaiśravana worship. The Buddhist sūtras depict him as a generous giver of wealth and bloom in Gamen and the control of the

Chinese and Tibetan legends agree that the first king of Khotan was born in answer to prayers to Vaiśravaṇa during Aśoka's reign, that he grew up in China and later went to Khotān and began his rule. In art he was invariably depicted as clad in armour held up by the goddess of the earth, having a crown bearing a bird. Its iconography can be explained in terms of royal symbols and that in Khotān, the god actually seems to have been regarded as the source of the State's monarchs and the power behind their rule.—S.R.

39. Gupta, S.P.: — Terracotta Vessels and Figurines from Khotān (Central Asia) in the Hermitage Museum, Leningrad.

JOIB, XVII, No. 2, 1967, pp. 168-80.

In the light of his studies of Stein Collection of the National Museum, New Delhi, the material in the Hermitage Museum has been evaluated. The technological characteristics of the Khotān terracottas have been discussed. The vessels have been put under three broad groups:—Plain, decorated and miniature, and so also the figurines into human, animal and bird A distinct trace of Greco-Roman art motifs in the use of griffins and human figurines for handles, Syrinx as a musical instrument and acanthus leaf in relief decoration and Indian influence in the figures of Brāhmanical ascetics, the Makara spouts and Kīrtimukhas have been noticed.—U.V.S.

40. Handa, Devendra: - Harappans, Ochre Ware and the Copper Hoards.

EW, XVIII, Nos. 1-2, March-June 1968, pp. 147-50.

In the light of the discovery and excavation of some OCP sites and fresh interpretation of the available data, the author draws the conclusion that the Copper Hoards belonged, as evinced by Lal, to the aboriginal tribes—Proto-Australoids, and the OCP belonged to the Harappan refugees, and at certain places, they came in contact with each other and the result was the existence of the two at one place which led to their association. Thus, according to the author, the Ochre-Ware people were the Harappan refugees, contemporaneous with them and associated with the copper hoards chronologically, but not culturally.

-U.V.S.

41. Handa, Devendra :- A Clay Sealing Sunet.

VIJ, IX, Part I, March 1971, pp. 119-20.

Sunet, about 5 Km. east of Ludhiana, was a famous Yaudheya mint site. Its extensive ruins have yielded a large number of antiquities like coins, coin-moulds, which are the resulting the son search of the standard of the son search of the son search of the standard of the son search of the standard of

The sealing under discussion is a big oval lump of clays leaked reds and measuring 12"x9". There is the figure of an elephant in the right upper half. A single line legend, "Śrīr-Indra-Guptasya", occurs below in the lined border in the Northern variety of Gupta alphabet of 5th century. The sealing seems to belong to a private individual.

The occurrence of elephant figure on Yaudheya coins indicates, it was a venerable animal of the Yaudheyas. Sunet was a stronghold of the Yaudheyas after the extirpation of the Kuṣāṇas.—S.R.

42. Krishnaiah, G.G.: - A Rare Chālukyan Bronze Figure.

JOIB, XVIII, No. 3, 1969, pp. 244-46.

The bronze in question is in the collection of the Salar Jung Museum. It is a rare example of the late Chālukyan period representing Viṣṇu standing in Samabhaṅga posture holding gadā, cakra, śankha and lotusbud.

After a connected account of the historical and cultural background, the typical characteristics of the figure have been discussed. On the basis of the characteristic styles represented in the figure, the author identifies and dates it to the period of the Kalyani Chālukyas or the Western Chālukyas (12th Century A.D.).—U.V.S.

43. Krishna Kumar: - The Smarta-Lingas of Khajuraho.

VIJ, IX, Pt. I, March 1971, pp. 109-18.

While the conflicts between the Vaiṣṇava (Pañcarātra) and Śaiva (Āgamic) tended to produce sectarian bitterness, the Smārtas contrived to tone it down by general respect for the divinities of different cults. This syncretistic tendency of cult amalgam culminated in the Smārta-cult of pañcopāsanā or pañcāyatana pūjā of the deities of Śaiva, Vaiṣṇava, Śākta, Saura and Gāṇapatya cults. Sometimes in place of Gaṇapati, Kārttikeya or Brahmā was included.

A Pañcāyatana shrine of 6th century at Deogarh, several contemporary syncretistic monuments and epigraphic evidences point to the early existence of the monument. The claim of the Smārtas that Śańkara (788-850 A.D.) was their originator only shows that he systematised and popularised this earlier mode of worship.

In the aniconic form of this worship, the fine gods, Siva, Vișnu, Ganeśa, Sūrya and Śakti, were represented by white stone, black stone, red stone, crystan and metallic ord Kangrictory, Haridwar placed on a metal

plate with the favourite deity-symbol in the centre and other symbols around it for worship.

In temple architecture of northern tradition Siva is installed in the main temple-building and Gaṇapati, Sūrya, Viṣṇu and Sakti in the peripheral sub-shrines to S.E., S.W., N.E. and N.W. respectively.

The author then gives illustrations and descriptions of several monolithic cult objects depicting the five deities found in the different parts of India and the Smārta lingas at Khajuraho.—S.R.

44. Leshnik, Lawrence S.: - Prehistoric Exploration in North Gujarat and Parts of Rajasthan.

EW, XVIII, Nos. 3-4, Sept.-Dec. 1968, pp. 295-310.

Briefly discusses the exploration conducted in the region of ancient Anarta (West of Aravallis) which yielded no permanent settlements older than the early centuries of the Christian Era. But several sites yielded microliths on the tops of sand-dunes. These microlithusing people were pastorals and probably also hunters. Some middle palaeolithic tools were also recovered.

However, to the eastern side of the Aravalli Mountain Range were noticed remains of early-settled forming communities typified by a Black-Top (Black-and-Red) ware. Sprinkling of Painted Grey Ware was also noticed on one site.—U.V.S.

45. Lokesh Chandra: - The Buddhist Temples of Eastern Siberia.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 629-36.

Contains an account of author's visit to the fabled lands of the Buryats and the Chita Autonomous region in Eastern Siberia. He describes the Buddhist temples of Ivolginsky and the Aginsky monasteries:—U.V.S.

46. Mehta, R.N.:—Stone Age Sites in Valia Taluka and Mangrol Taluka of Broach and Surat Districts.

JOIB, XVII, No. 2, 1967, pp. 142-48.

The explorations in parts of Broach and Surat districts have been described where the author discovered several Stone-Age sites. The study is based on the tools collected during 1965-66 from Sultanpur, Chandania and Rajparablic Domain. Gurukul Kangri Collection, Haridwar

The typology of the tools taken together is classified as cores, scrapers, blades, flakes and balls. His study indicates three categories of tools:—(1) Rolled scrapers with an affinity to Middle Stone Age Industries; (2) Fluted cores and flakes reminiscent of late Stone Age and (3) Chalcolithic folk using microliths of second category as well as ground tools as indicated by the excavation at Jobha.—U.V.S.

- 47. Mirchandani, B.D.: -Sun-Temple of Multan (of which now no trace is remaining).
- JIH, XLVI, Pt. II, August 1968, pp. 209-16.

The Sun-temple of Multan was a most celebrated Hindu shrine in N.W. India in the 7th century A.D. It has been described by Hiuen-Tsiang. The Cāc-Nāma and Bilādurī in his Futūh-l-Buldān relate that Muhammed Kāsim robbed the temple of its golden image and immense riches. After this, a wooden idol appears to have replaced the golden image. The temple has been described by Arab travellers—Masūdī, Istakhrī, Ibn Haukal and Alberuni and compilers like Idrīsī and Kazwīnī. The French traveller Thevenot also mentions the sun-temple. This celebrated ancient shrine was destroyed by Aurangzeb and a Jama Masjid built on the site.

Cunningham suggested that the temple was built at the beginning of the sixth century A.D. by Toramana but according to the author, the shrine appears to have been much older.—U. V. S.

48. Mitra, Debala:—A Study of some Graha-Images of India and Their Possible Bearing on the Nava-Devās of Cambodia.

JASC, VII, Nos. 1-2, 1965, pp. 13-38.

It is an exhaustive treatment of the sculptural representation of the nine grahas occurring as divinities on India. 8 panels in the Indian Museum; 4 in the Ashutosh Museum; 7 in the Directorate of Archaeology, W. Bengal; 2 in the collection of the Bangīya Sāhitya Parishat, Calcutta; besides those found in the Khajurāho temples and other sporadic slabs at Sagar, Sārnāth, Orissa, etc., have been made the subject of study. The iconography of the images is corroborated by a comparative study of the Purāṇas as well as other texts like the Śilparatna of Śrī Kumāra, and the Devatāmūrtiprakaraṇa and Rūpamaṇḍana of Sūtradhāra-Maṇḍana.

In the light of the panels noticed, the series of nine divinities, usually depicted side by side on a panel, in Cambodia, has been thoroughly discussed and Mrs. Mitra disagrees with K. Bhattacharya and L. Malleret regarding their identification. The article is enriched with 18 beautiful plates.—M. C.

49. Mitra, Debala: - Sankar-Matha at Kunda, District Jabalpur.

JASC, VII, Nos. 1-2, 1965, pp. 79-82.

The Sankar matha at Kunda (Dist. Jabalpur) is a tiny, single-celled and unpretentious shrine with a flat roof. Dedicated to a linga, the temple faces east. Its $p\bar{a}bh\bar{a}ga$ is a $Khur\bar{a}$ (1' $2\frac{3}{4}''$ high without muhānṭi). Made of six courses, the janghā is austerely plain and 5' $2\frac{5}{8}''$ high without joints. The barāṇḍa (11" high) is a single course; and two plain courses comprise the $K\bar{a}nti$. Above this comes the ceiling-cumroof, composed of two long massive slabs. The total height of the temple, with joints, is 9'. 1".

The temple with its flat roof, prolongation of the lintel, bracketfigures (missing) supporting the architrave and moulding in continuation of the architrave, evidently pertains to a class of the Gupta temples. A portico was added to the temple later on.—M.C.

50. Nath, R.:—Account of a Typical Mughal Step-well (Bāoli) and a Well-house (Kūpāgāra).

VIJ, IX, Part I, March 1971, pp. 130-36.

The Hindu architectural canons prescribe details of four types of bāolis, and ten varieties of wells. The tradition of water-structures of the ancient Hindus has survived in Gujarat, illustrated by Navagaņa Kūā of Junagarh, the market-well of Kapadvanj, the old well of Mahmudabad and Damodar well of Patan.

After giving the details of the construction of a step-well and describing Rānī Wāv at Anhilwai, the $B\bar{a}oli$ of Asarwa near Ahmedabad and the step-well of Vayad, the author describes in detail, the Mughal $b\bar{a}oli$ at Fatehpur Sikri in four storeys below the ground level and ranks as the best. He also gives plates showing section of step-well as Mahmudabad (15th century) and plans of $k\bar{u}p\bar{a}g\bar{a}ra$ in Mughal architecture in the Akbari Mahal compound in Agra Fort. This latter is in six storeys, each with a rotating gallery round the shaft. The lowest storey has no rotating gallery but has four flights of steps descending down to the water.—S.R.

51. Pandey, Lalta Prasad: - The worship of Revanta in ancient India.

VIJ, VII, Pts. i-ii, 1969, pp. 134-36.

On the basis of epigraphic evidence and the discovery of images and temples dedicated lictor we will know to the discovery of the

Purānic pantheon, it has been shown that the worship of this deity was very much popular in several regions of India—Gujarat, Kathiawar, Rajasthan, Central and Eastern India.—U.V.S.

52. Patel, Ambalal. J.: - An Unpublished Image of Vārāhī from Gujarat.

JMSB, XVI, No. 1, April 1967, pp. 83-87.

The present image of Vārāhī, from Chhota Udepur, Gujarat, is a sole survivor of a remarkably handsome group of Sapta-mātṛkās. The Mātṛkā stands in a delicate dvibhanga pose with akṣamālā and gadā in proper lower and upper right hands, and śankha and cakra in her lower and upper left hands. She has a boar face with a third eye on the forehead and wears a karanḍa-mukuṭa with a plain halo behind her head. Among other ornaments are a necklace, keyūras, vanamālā, kaṭi-sūtra and anklets. The supple sweeping curve of the abdomen is typical of the Mahā-Gurjara sculptures—a trait of Mauryan epoch. It closely resembles the image in the back niche in Durgā temple and goddess sculptures on the wall of the Ambikā temple at Jagat. The figure should, therefore, be assigned preferably to the middle of the 10th century.—S.R.

53. Pathy, T.V.: - A note on the Occurrence of Muchlinda Buddha Sculptures in the Indian Buddhist Art.

MUJ, VIII, No. 1, July 1968, pp. 53-58.

An attempt has been made to supplement the observations of H. Zimmer that the incident of the protection of the Buddha by the giant serpent, Muchlinda has not been depicted in the art works of India proper. The author locates such sculptures at Bharhut, Sāñchī, Amrāvatī, Nāgārjunikoṇḍā and Ajantā which show that these were not peculiar only to Siam and Cambodia, but formed an important theme of the artists of India, from the beginning of the Buddhist art till it went out of vogue.—U.V.S.

54. Perera, A.D.T.E.:—A Possible Identification of a Significant Sculpture at Isurumuniya Temple, Anurādhāpura. A Man and a Horse's Head.

EW, XX, Nos. 1-2, March-June 1970, pp. 122-143.

This unfinished sculpture is found on the rock boulder of the modern Isurumuniya temple. Alongwith this several other sculptural representations are found in the living rock as well as on separate stone slabs. The Schlottleichambiechunder wat is useful in the living rock as well as on separate stone slabs.

Ananda Coomaraswamy's identification with the Kapila Muni has been rejected. Prof. Pranavitana considers it to be the representation of the Vedic gods Agni and Parjanya, which is open to doubt and is refuted by the author. According to him,' Anurādhāpura was perhaps the only place in the world where Buddhist religious and secular themes and non-Buddhist (Vedic) religious themes mingled together in the sculptor's art. At Isurumuniya are found the traces of Vedic cult worship alongside the depiction of purely secular themes by sculptors. The author identified the sculpture under discussion as representing the Bodhisattva Avalokiteśvara on his mount Potālaka, his usual abode. To corroborate his identification, he gives several sculptural illustrations and literary evidences. The Isurumuniya shrine complex had come into existence in a more favourable period of Mahāyānism in Ceylon until it was abandoned or left unfinished owing to an unexpected shift of royal patronage.—S.R.

55. Raman, K.V.: - Uttaravedī concept in Temple Architecture.

BV, XXVIII, Nos. 1-4, 1968, pp. 78-79.

A unique feature of the architecture in Śrī Varadarājaswāmī Temple at Kānchī is that the main sanctum is on an elevated platform, locally called 'Hastigiri' hill. There are instances in South India where artificial hills are raised and over them temple are placed. Example: Tiruparuttikunru Jain Temple near Kānchī. As the hill-top was considered to be a sacred spot for locating a temple, this device was probably resorted to. But, the construction of a sanctum-complex over a lofty square platform may also signify a deeper meaning. According to the Stalapūraņa of the temple, the latter was built on the Uttaravedī, a socle for the sacrificial altar where Brahmā did penance. The presiding deity is referred to in inscriptions and also in the literature of 12th-13th centuries as "Uttaravedi-alagiyar". Uttaravedi, according to the Brhatsamhitā, is a square platform over which the sacrificial altar is placed. The sanctum here is also a square cell over the square platform. This concept of "Uttaravēdī" might have inspired the architectural mode here .- Author

56. Rao, M. Basava: — A Buddhist Image from China.

JOIB, XVI, No. 3, 1967, pp. 249-50.

Describes a bronze image of Kuan-yīn (now in Salar Jung Museum), the most popular Buddhist divinity in China in which are united two originally different figures—the Indian Bodhisattva Avalokiteśvara and Chinese Goddess of Mercy. The figure is dated to Yung-Chung period 1720/147961A. Druku Walkin Collection, Haridwar

57. Ramachandran, T.N.: - Mamallapuram.

Marg, XXIII, No. 3, June 1970, pp. 23-52.

Mamallāpuram or Mahābalipuram, situated close to the sea, about 35 miles south of Madras, is superbly rich in its artistic wealth, affording endless scope for the study of ancient Tamil architecture and sculpture. The local monuments can be grouped, according to their methods of execution, as follows:—(1) Cut-out monoliths, i.e., free-standing temples cut out of solid rock, most of which are locally styled rathas; (2) Cut-in caves, excavated in hill-scarps and used as temples, these being in some cases called mandapas; (3) Temples, the term being used here to donate built-up masonry or structural temples; and (4) Sculptured scenes and reliefs carved on the hill-edges. They illustrate all the styles of Pallava architecture and plastic art, though the majority belong to the period of Narasimhavarman 1 Māmalla, whence the name Mamallāpuram. Profusely illustrated.—M.C.

58. Ramachandran, T.N.: — The Cave Temple and the Rathas Under Narasimhavarman Mahā-Malla.

Marg, XXIII, No. 4, Sept. 1970, pp. 62-109.

The Māmalla style (630-68 A.D.) of cave temples initiated by Narasimhavarman I alias Māmalla persisted only for two generations after him, and reveal some new features in cave-architecture. The following cave temples have been discussed:—

(1) Koţikal Maṇḍapam, (2) Dharmarāja Maṇḍapam, (3) Atiraṇa-chaṇḍa temple, (4) Koneri Maṇḍapam, (5) Varāha Maṇḍapam, (6) Trimūrti temple, (7) Mahiṣamardinī Maṇḍapam, (8) Olakkanneśvara temple, (9) Ādi-Varāha temple, (10) Rāmānuja Maṇḍapam, (11) Three unfinished cave temples, (12) Kṛṣṇa Maṇḍapam, (13) Tiger cave, (14) Smaller Yali Maṇḍapam, and (15) Monolithic temples.

Architectural and sculptural details of the following rathas have been given: (1) Dharmarāja-ratha, (2) Bhīma-ratha, (3) Arjuna-ratha, (4) Draupadī-ratha, (5) Nakula-Sahadeva-ratha and (6) Gaņeśa-ratha. Profusely illustrated; treatment exhaustive.—M.C.

59. Sadhu Ram: - A Unique Terracotta mould of Durgā from Panjab.

VIJ, IX, Pt. I, March 1971, pp. 137-38.

This Durgā mould found by the school-boys of the village Ajadam, Hoshiarpur CGDistriction Demain Gurukul Kangi Collection Veridonly in its upper

half—depicting the goddess Durgā with four arms. A cart was prepared and the goddess appears as holding a drinking bowl (pāna-pātra) and a trident (triśūla) in her proper left hands and an upright sword (khadga) in one of the proper right hands, which is lost in the break, and the object held in the visible right hand is not clear. The goddess wears a jaṭā-mukuṭa decorated with flowers on its sides over the ears in which there are ear-rings. Round her neck is a double torque and on the forehead, a third eye in a vertical position. The figure is beautiful and betrays the influence of the folk art of the hill state of Chamba. It belongs to about 8th or 9th century.—Author

60. Sahai, Bhagwat: -- An Interesting Stone Panel fram the Viṣṇupāda Temple.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 709-16.

Discusses a stone panel from the Viṣṇupāda Temple area at Gayā. The panel represents a group of five male Hindu Divinities—Agni, Indra, Yama, Varuṇa and Kubera—a composition like of which has not been found elsewhere. The panel is datable on stylistic ground between 10th and 12th centuries A.D.—U.V.S.

61. Sarkar, H: - Elliptical Structures in Ancient India.

JASC, VII, Nos. 1-2, 1965, pp. 83-88.

Elliptical structures were not widely known in ancient India and even the leading architectural texts do not mention them. Yet elliptical structure corresponding to a linear plan with semicircular ends did exist and despite its exiguity in India, it appears to be a very old idea, possibly older, at least archaeologically, than the circular and apsidal ones. Not only the Lomas Rishi cave, which is truly oval (kukkuṭa-anḍa-sadṛśa), but also at least half a dozen ancient sites have produced evidence of linear structure with semi-circular extremities (vṛttāyata). The jīvakāmravana monastery at Rājgīr, the Gopika or Nagarjuni cave in Gayā the Ghoṣitārāma at Kauśāmbī as also those at Besnagar, Nagari and Śrāvastī are good examples, showing that already in the pre-Christian times the Buddhists, the Ājīvikas and the followers of the Brāhmaṇical faith had adopted the elliptical building plan. Thus, the secular concept of elliptical halls predated that of the shrine or stūpa having an identical plan.—M. C.

62. Saraswati, Bandana: - Amba-Nana-Durga.

JASC. VII, Nos. 1-2, 1965, pp. 95-98.

A unique gold medal (first century B.C.) in the British Museum Shows a humped bull with legends Tauros in Greek and Ushabhe (Skt.

Vṛṣabha) in Kharoṣṭhī; and on the other side, a goddess holding a lotus in hand with the legend Pakhalāvadī-devatā Ampae, meaning 'Of Ampa (Amba, Ambā), the deity of Pushkalāvatī (mod. Chārsadā in Peshawar). On some similar coins of Azes, there appears the forepart of a lion beside the goddess. As Prof. Banerjee says, the bull here stands for Siva in his animal form. The lotus is also admitted by the Āgama texts as one of the attributes of Durgā (dakshiņe cotpalam haste, etc.). Again, some gold coins of Huvishka display Oesho (Bhaveśa-Śiva) in company with Ommo (Umā-Durgā), or with Nana (Nanaia), the West Asiatic Elamite goddess who was also associated with the lion, showing that she gradually merged into the Indian Mother Goddess. This is also evidenced by the Gupta coins where the goddess (Simhavāhinī) holds cornucopial and lotus, and is mounted on a lion. Two plates are attached.—M.C.

63. Settar, S.: - The Authors of Gommata Suttālaya,

JIH, XLVII, Pt. III, Dec. 1969, pp. 541-48.

On the basis of epigraphic evidence it is certain that Gangarāja built a suttālaya around Gommața, but its exact nature is not known. The author re-examines the problem, and finds that other inscriptions reveal that ever since c. 1117 A.D. when Gangarāja erected a suttālaya, additions and alterations were made till about the 16th century by five persons. The architectural and sculptural features of the present structure also indicate additions and alterations made in different periods. Gangarāja's suttālaya was probably nothing more than a low wall around Gommata.—U.V.S.

64. Sharma. A.K.: — Neolithic Human Burials from Burzahom, Kashmir. JOIB, XVI, No. 3, 1967, pp. 239-42.

The excavations at Burzahom revealed four phases of occupation of which phases I and II belong to neolithic, phase III to megalithic and phase IV to early historical. The author describes the burial customs of the site. Out of nine human burials excavated, six belong to phase II and three to phase III. All the burials occur in the habitation area, mostly inside the houses below the floor. He concludes that the Burzahom neolithic burials reveal semblances with the burials from Catal Huyuk, Tepe Hissar, Tepe Sialk and Russia.—U.V.S.

65. Sharma, A.K.: - Kalibangan Human Skeletal Remains - An Osteo-Archaeological Approach.

JOIB, XIX, Nos. 1-2, 1969, pp. 109-113.

An attempt to study some of the abnormalities noticed in the human skeletal cremains from Kalibangao scame tensus excavated during

- 1962-63. The cases described are of Hydrocephaly and Trephining, congenital perforation, exostosis, sharp cut, dental attrition, burning mark and that of a crippled man.—U.V.S.
- 66. Sharma, Brijendra Nath: Unpublished Pāla and Sena Sculptures in the National Museum, New Delhi.

EW, XIX, Nos. 3-4, Sept.-Dec. 1969, pp. 413-23.

Discusses some unpublished sculptures of the Pāla and Sena periods, now in the National Museum at New Delhi. These sculptures represent Gajalakṣmī, Gaṇeśa, Varāha, Sūrya, Balarāma, marriage of Śiva and Pārvatī, Viṣṇu, Pārvatī, Mahiṣāsuramardinī, Cāmuṇḍā, Sūrya and Nṛṣimha.

The art of these sculptures show some particular features of its own and also that the Pāla kings, who were devout Buddhists, were equally tolerant to other religions. — U. V. S.

67. Sharma, Brijendra Nath:—A Unique Bronze image of Bharata in the National Museum, New Delhi.

EW, XX, Nos. 1-2, March-June 1970, pp. 20-21.

In this bronze image, Bharata is represented as carrying the ornate sandals of Rāma on his head (to be installed on the throne of Ayodhyā). He is shown standing on a double to his pedestal mounted on a rectangular base with hooks on the four sides for carrying the image in procession. His hands are raised high in the attitude of supporting the sandals, placed on a cushion on his head. His face mirrors the feeling of devotion and reverence.

The sharp features and elegant contours show the characteristics of the late Chola period in which a certain amount of stylization has set in. The modelling has become rather stiff and the knee-joints prominent—both features of the artistic creations of early Vijayanagara period. This fusion of late Chola elements into Vijayanagara ones suggests a 14th century date.—S.R.

68. Sharma, B.N.:—Religious Tolerance and Intolerance as Reflected in Indian Sculptures.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 657-68.

An attempt has been made to show how the two concepts of tolerance and anionosity in uthe inclinious shifts confidential aware given concrete

expressions in sculptures. The religious tolerance found expression through the medium of syncretistic images representing the blending of different gods and goddesses. Feeling of religious harmony existing between followers of Buddhism and Brāḥmaṇism is also reflected. Buddha came to be regarded as an incarnation of Viṣṇu and Hindu deities are found represented on the walls of the Buddhist temple at Pahārpura. Similarly, the first Jain Tīrthaṅkara also came to be regarded as incarnation of Viṣṇu, and Jainism incorporated numerous Hindu divinities. Under the influence of antagonistic feelings and sectarian jealousy, were carved many images depicting the religious tivalry among the sects and sub-sects.—U.V.S.

69. Sharma, Brijendra Nath: —A rare image of Varāha in the National Museum, New Delhi.

VIJ, VII, Pts. i-ii, 1969, pp. 130-33.

Discusses a bronze image of Varāha in which the eight-armed deity is seated cross-legged on a lotus seat. No other image of this variety has so for been known. The provenance of the image is not known. It appears to have been made in Northern India, but some influence of the South is also discernible. The image can be dated to the 10th century A.D.—U. V. S.

70. Shastri, H.G.: - The So-Called Trimurti in Kathlal.

JOIB, XVII, No. 4, 1968, pp. 425-27.

A mutilated sculpture from village Kathlal in Kaira District has been identified by Dr. M.R. Majumdar as Viṣṇu Trimūrti. The author identifies the sculpture as the four-faced Viśvarūpa form of Viṣṇu on the following grounds .-(i) The side-faces bear the same Kirīṭa-mukuṭa type head-gear as on the head of Viṣṇu; (ii) The central figure is surmounted by two or three small figures, a feature of the Viśvarūpa form of Viṣṇu; (iii) The figure is eight-armed, the fourth face at the back being left uncarved in relief-sculpture; (iv) The numerous small figures surrounding the crowns represent the numerous figures issuing from the Viśvarūpa.

-U.V.S.

71. Shastri, T.V.G.: - Antiquity of Nagari and its Torana.

JOIB, XVI, No. 4, 1967, pp. 336-41.

Antiquity of Nagari (near Chitorgarh) discussed on the basis of inscriptions, coins, sculptures and structures. The Gosundi inscription, originally from Nagari are the Supplemental of the letters on the

stone enclosure are dated to 7th century A.D. The punch-marked coins and those of the Sibi Janapada and of the Kṣatrapa kings are datable to the period 150 B.C.—330 A.D. Loose sculptures of a huge Toraṇa, depicting the story of Kirātārjunīya, are of early Gupta style. Two structures, the Hāthi-Vada and the Ubh-Dīval are associated with Akbar's campaign to besiege the fort of Chitorgarh. Bhandarkar calls the latter as the Garuḍadhvaja pillar.—U.V.S.

72. Sisodia, Vishnu:—A Jain Goddess from Rajasthan.

EW, XIX, Nos. 3-4, Sept.-Dec. 1969, pp. 410-12

The brass icon (now in Victoria and Albert Museum, London) is probably from Rajasthan and dates from late 18th to 19th century. The figure probably represents Triśalā, mother of last Tīrthaṅkara, Mahāvīra, rejoicing at the moment of foetus. The most important feature is the exposed pudenda. After discussing the earlier representation of nude females going back to the 2nd century A.D., the author points out that nude displayed goddesses were known to tribal Indian religions long before the 1st Century A.D. and that these were occasionally borrowed by Hindu and Jain iconography.—U.V.S.

73. Spagnoli, Maria Mariottini; - The Symbolic Meaning of the Club in the Iconography of the Kuṣāṇa Kings.

EW, XVII, Nos. 3-4, Sept.-Dec. 1967, pp. 248-68.

The statue of Kanişka from Māṭ near Mathura, holds a long heavy mace in one hand. This object appears on many Kuṣāṇa coins associated with the royal image. To arrive at its symbolic meaning, the author discusses the iconographic charactersitics and figurative evolution of the mace in images of the Kuṣāṇa kings. He concludes that the mace symbolizes the maintenance and preservation of cosmic and moral order, i.e. of justice, one of the king's highest duties and the Kuṣāṇas took this concept from the Iranian world, and it then developed and was enriched by the 'addition of speculative elements of the Indian world.—U.V.S.

74. Spink, Walter: - Monuments of the Early Kalachuri Period.

JIH, XLVI, Pt. II, August 1968, pp. 263-70.

After pointing out certain cultural links between the productions of the Early Kalachuris and those of their predecessors and successors to power in Northern Deccan—the Vākāṭakas and the Chālukyas—from the fifth to the seventh century, the author discusses the early Kalachuris

and their monuments. He concludes that the first Hindu cave temples of India—specifically the awe-inspiring caves of Jageshwari and Elephanta, and the caves of the earliest phase at Ellora—are all monuments of the early Kalachuri period and must be assigned to the sixth century A.D.—U.V.S.

75. Stacul, Giorgio: —Excavations in a Rock Shelter near Ghālīgai (Swāt, W. Pakistan).

EW, XVII, Nos. 3-4, Sept.-Dec. 1967, pp. 185-219.

A preliminary report describing the excavation, stratigraphy and other material found. Putting aside the earliest stratum yielding alongwith coal remains, flaked pebbles and pebble flakes, the cultural horizons and their material equipments are:—

- 1. Flaked pebbles' pebble flakes and hand-made pottery;
- Pottery turned on fast wheel and decorated in black over redslipped ground;
- 3. Rudimental, hand-made pottery with limited shapes and matimpressions on the bases.
- 4. Wheel-turned pots, some shapes identifiable with examples of pre-Buddhist necropolis of Swāt, especially coming from archaic period.
- 5. Vases showing analogies with types of pre-Buddhist necropolis, coming from tombs of latter period.

The upper strata supplied pottery and metal objects comparable to types at Charsada I. Some types of vases are found at Charsada and can be dated to the Islamic period.—U.V.S.

76. Stacul, Giorgio:—Discovery of Four Pre-Buddhist Cemeteries near Pācha in Buner (Swāt, W. Pakistan)

EW, XVII, Nos. 3-4, Sep.-Dec. 1967, pp. 220-32.

All of the same cultural horizon, the tombs of four cemeteries—the cemetery of Tarike, the Necropolis of Lalabatai, Sogalai and Pūlānr have been described. The furnishings of the tombs are mainly terracotta vases and some iron objects. Part of the tombs explored can be attributed to the 4th century B.C. Other Buner tombs with different furnishings are earlier.— U.V.S.

77. Stacul, Giorgio: - An Archaeological Survey naar Kālām (Swāt Kohistān).

EW, XX, Nos. 1-2, March-June 1970, pp. 87-91.

The explorations of the terrain at the top of the hill near the village of Utrot and near the village of Usharam as well as of the hill-zone north of Kālām, revealed the remains of walls of rough stones and slabs belonging to the buildings with square ground-plan, pottery fragments, two ancient cemeteries, one "cist" type grave and another partially exposed grave covered by three slabs of Sehist and containing one cylindrical and one globular vase lying at its west end. These finds are identical with those already known in the pre-historic sites in the Swāt Valley and lead to the assumption that these traces of settlements in the valley are related to the existence of contacts between the peoples living on opposite sides of the mountain-chains, and that the stretch of road between Utrot and Kālām had to be followed—Utrot presumably being the important stopping and starting point for anyone descending or preparing to climb the mountain chain that divides Swāt from Chitral.—S. R.

78. Stacul, Giorgio: —The Grey Pottery in the Swat Valley and the Indo-Iranian Connections (c. 1500-300 B.C.)

EW, XX, Nos. 1-2, March-June 1970, pp. 92-102.

More recent excavations in the N.W. of Indo-Pakistan sub-continent and on the Iranian plateau have confirmed and clearly brought out the connections between the furnishings of the graves of the Swāt Valley and the types of vases and objects found in the Iranian sites of the bronze and early Iron Age.

This the author illustrates by the description of grey ceramics of diverse variants inflecting chronological differences found from various sites of the Swat Valley between the best documented periods (IV-VII), between the 2nd millennium B.C. and the 4th-3rd century B.C.

The picture presented might hold the explanation, partly indirectly and partly, because of environmental coincidences, of the various resemblances existing between Iran and Swāt, dated to the 1st millennium B.C.

—S.R.

79. Sukul, Kubera Nath: -Original Sites of some Important Temples of Varanasi.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 717-24.

An attempt has been made to remove certain controversies raised by the recent historians about the original sites of some well-known

temples of Varanasi. The author locates the original sites of the temples of Viśveśvara, Kāla Bhairava, Vīreśvara Mahādeva and Kedāreśvara.—U. V. S.

80. Taddei, Maurizio: —Inscribed Clay Tablets and Miniature Stūpas from Gaznī.

EW, XX, Nos. 1-2, March-June 1970, pp. 70-86.

The seven types of miniature stupas and clay-tablets inscribed in post-Gupta characters discovered from excavations at Gudul-i-Āhangarān in Gaznī, described by the author, should fall into three categories from a functional point of view:—

- 1. The miniature stūpas, from the uniformity of the types in the different sites show that they were destined for mainly local use, though in some cases they were carried along travelling shrines:
- 2. The clay-tablets with the profession of faith sometimes having images of deities or stūpas on them—were destined to consecrate the miniature stūpas or to be used as offerings;
- 3. The blocks of clay stamped with one or more seals, were perhaps destined for being carried away by pilgrims as souvenirs.—S. R.
- 81. Tucci, Giuseppe:—A Peculiar Image from Gāndhāra.

EW, XVIII, Nos. 3-4. Sept.-Dec. 1968, pp. 289-92.

Note on a Gāndhāra image depicting Akulavīra subject in which erotic symbols have been resorted to express mystic ideas. It can be attributed to a particular Śaiva School.

From this Gāndhāra piece, the author draws the conclusion that practice documented in Tāntric literature of later times, were current already in some schools in the Ist century or the beginning of the 2nd century A.D.—U. V. S.

82. Vidya Prakash:—A Unique multi-headed Icon of Vișnu and its significance.

JOIB, XVII, No. 1, 1967, pp. 93-99.

Discussion of the iconographic peculiarities of the image discovered from village Bruin Philic Parsin Strukdi kericit Collection depicter five-headed and

-U. V. S.

four-armed standing Viṣṇu. Behind the heads, a large halo is formed by disposing twelve human heads in circular order. The space inside the halo has been filled by tiny carvings of human figures. An attempt has been made to identify the figures in the composition of this manifestation of the cosmic form of Viṣṇu. Datable to the 8th century A.D., the sculpture represents the third stage in the evolution of Viṣṇu icons.

83. The Temples and Sculptures under Rājasimha.

Marg, XXIII, No. 4, Sept. 1970, pp. 110-118.

The gratest achievement of the Pallava king Narasimhavarman II, Rājasimha, in the field of architecture was the extension of certain rock-cut shrines at Mahābalipuram and the construction of the famous shore temple, washed by the waves of the sea. Dedicated to Siva, the shore temple is a complex of three shrines with accessory maṇḍapas and enclosures. The sculptures here bear candid testimony to Rājasimha's acceptance of the Siva-Sakti concept. Profusely illustrated.—M. C.

II ARTS AND CRAFTS

84. Agrawala, R.C.: - Origin of Pallava Art: The Undavalli Caves.

EW, XX, Nos. 1-2 (March-June 1970), pp. 108-119.

The author repudiates the generally held view that the Pallavas were the innovators of the rock-cut art and architecture, both in material and technique, distinct from their contemporary counterparts as an appropriate creation of Lakspita (idealist) who was also vicitracitta. He refers to the stylistic relationship of the monuments of the Pallavas with those of the Kṛṣṇa valley, and to the importance of proper understanding and interpretation of the Anantasayan Gudi cave temple at Undavalli, Guntur District. By descriptions and illustrations, the author clearly brings out the fact that but for the Māmalla and later rock-cut monuments of the Pallavas, there is a good deal of similarity between the rock-cut monuments of the Andhra Pradesh and Tamil Nadu in general plan, especially the pillars and scheme of the facade. According to him, a completly self-generated art monument without any roots in the past seems to be improbable, especially when one notes that the lower Krsna valley was a great centre of Buddhist religion and art for five centuries prior to the excavation of rock-cut shrines.

-S.R.

85. Anand, Mulk Raj: - The Pictorial Situation in Pahari Painting.

Marg, XXI, No. 4, Sept. 1968, pp. 2-16.

Pahari painting has received the attention of several scholars, Indian and foreign. In the field of criticism, two tendencies have dominated: (1) to analyse the various styles in relation to each other; and (2) to discover the anonymous artists through genealogies and slowly build up possible ascriptions of certain pictures and manuscript illustrations to individual painters on grounds of style. B.N. Goswamy's researches in the genealogy of a Guler family of carpenter-painters, of which the head was Pandit Sen who worked under Raja Dalip Singh (1695-1744 A.D.) make it possible to analyse the kindred styles of the two sons of the Pandit, viz., Manak and Nainsukh, as well as of their descendants with a greater degree of clarity and precision. This family was mainly responsible for the central tradition of Pahari painting in Guler. Profusely and precision, Haridwar

86. Anand, Mulk Raj: - Bhitargaon: Art and Architecture of Humanism.

Marg, XXII, No. 2, March 1969, pp. 2-23.

The Bitargaon temple is an unique experiment in brick architecture of the Gupta period. The conical vault within and the semi-circular arches of the passage, the recessed planes, and the carvings in brick and terracotta panels with various scenes, give a new dynamism. The temple, the house of the gods, became with the Indians a skeleton for all the urges, religious, secular and natural. In fact, as the sculptures in relief show, the primitivist animism of the village folk seeped through into the chiselled forms. Profusely illustrated.—M.C.

87. Anand, Mulk Raj: —The Vision of the Rock and the Plastic Situation of the Panels.

MARG, XXIII, No. 3, June 1970, pp. 15-22.

Mahendravarman chose Mahābalipuram for the creation of the symbolic world of the Kirātārjunīyam story of the Mahābhārata, rendered by Bhāravi, because he saw here, in these rocks, enough space for the unfolding of the whole episode. In this recreation of the legend, there would be the hero, the flying spirits, the forms of men and beasts, the memory images of birds, the essential forms necessary for the total symbology. The vision of the landscape coincided with the intuition that he could get his craftsmen to build a new legend for him, assimilating the great artistic traditions of Ajantā, Amarāvatī. Nāgarjunikonḍā and Aihole.—M.C.

88. Anand, Mulk Raj: - Himachal Heritage.

Marg, XXIII, No. 2, March 1970, pp. 1-48.

This issue of 'Marg' has been devoted to the heritage of Himachal Pradesh.

With an editorial by Mulk Raj Anand, the issue has been divided into four parts. The first part deals with the architecture of temples and sculptures from Masrure, Baijnath, Bajaura, Brahmaur, Nirth, Kūshala and Chamba. The second and third parts deal with the paintings and woodwork respectively. The fourth and last part deals with the arts and crafts i.e., Metalware Wool-weaving Embroideries, Jewellery and pottery.—U.V.S.

89. Anand, Mulk Raj: - 'The Great Wrestler' - The Continuity under Maha-Malla.

Marg, XXIII, No. 4, Sept. 1970, pp. 54-61.

Narasimhavarman, Mahāmalla (the Great Wrestler), was more eclectic than his father, Mahendravarman, and he extended the architecture-sculpture of the great Mahābalipuram rock by ordering the scooping out of the cave temples. The linear rhythm of the figures here is admirably adopted to granite. The architectonic structures include symmetrical panels, with their shafts of pilasters, with the formal arrangements being relieved by the evolution of abstract cylindrical figures, without adumbration of much detail. Here the technique of Udayagiri and the rock-temples of the Western Ghats were the prototypes, though the virtuosity of the Gupta renaissance of the previous three centuries was not forgotten. The seven rathas, or wheel-temples, are noted for their splendour. Illustrated.—M.C.

90. Beach, Milo Cleveland: — A Bhāgavata Purāna from the Punjab
Hills and related Paintings.

Mus. FA, LXIII, No. 333, 1965, pp. 168-177.

The illustrations are from three pages from book four:

- 1. From Chapter 17. King Pṛthu giving chase and shooting at Goddess Earth changed into a cow. He was enraged at her withholding vegetation and causing famine.
- 2. From Chapter 24. Rudra teaching the Pracetas, the ten sons of Prācīnavarhis and Śīatadruti, the importance of knowledge and mental control.
- 3. The Third painting shows the Pracetas raising fire from their mouths and levelling the forest to ashes when they found the earth covered with high vegetation in their absence for practising asceticism.

The style of the paintings is the survival and transformation of the pre-Mughal indigenous Basohli style, allied in spirit to the early schools of Rajasthan than to the South and Paintings in Nepal.

4. A painting from book ten of a second Bhāgavata Purāṇa illustrates the vanishing of Kṛṣṇa in the sight of Rādhā, a metaphysical allusion to the loss of the divine in a soul under the spell of egoism and desire. The style of the figure types is close to that of No. 5 below, and the free and Open landscape shows Mughal influence.

- 5. From a page of illustrated Gitagovinda (A.D. 1730) the painting inherits its box-like composition from the earlier Basholi style, the increased use of landscape and gentler palette are Mughal innovations.
- 6. From book eleven of 2nd Bhāgavata Purāṇa in Fogg Art Museum. It illustrates the bear-king Jambhavat presenting his daughter to Kṛṣṇa after his own defeat. It is in lyrical mannered and highly Mughalized type popular in Guler courts in late 18th century.
- 7. "The Siege of Lanka" depicts Rama's attempt to rescue the abducted Sītā. Clearly indebted to Mughal style (1719-48) in the figure of Rāmā and feeling for landscape, etc.—S.R.
- 91. Champakalakshmi, R.: Ornaments in Sangam Age.

JIH, XLVI, Pt. II, August 1968, pp. 281-92.

Literary data on the ornaments worn by the Tamils of the Sangam age has been surveyed, throwing an interesting side-light on the economic life and general affluence of the people. It reveals the high artistic tendencies of the people, which remained alive down the ages.—D.A.

92. Chattopadhyay, Aparna: - Female Dress and Ornaments in the Kathā-saritsāgara.

JOIB, XVII, No. 3, 1968, pp. 308-15.

The terms used in the Kathāsaritsāgara (KSS) to denote female dress are vastra; ambara, amsuka, etc. Two pieces of garments are suggested in the reference to uttarīya or upper garment in some instances. There are references to low-cut blouses, veils, girdles, anklets, bracelets, pearl necklaces, as also to various types of flower ornaments. We also come across unguents, perfumes, floral designs and hair-dressing resorted to by the ladies in the KSS.—M.C.

93. Contractor, Meher: - Various Types of Traditional Puppets of India.

Marg, XXI, No. 3, June 1968, pp. 5-43.

There are many types of traditional puppets to be found in various regions in India, such as string, rod, shadow and glove puppets. The subject has been exhaustively treated under the following heads (1) Rajasthan; (2) Orissa; (3) South India: (a) String puppets of South India, and (b) Yeakshanhannannan puppets, Kadri Rode tiquippets, of Bengal; (5) Glove puppets of India; (6) Shadow puppets: (a) Shadow play in

Malabar, (b) Karnataka shadows, and (c) Andhra Shadows; and (7) Contemporaries.—M.C.

94. Dhavalikar, M.K.: - Udarāmsuka.

JOIB, XVI, No. 3, 1967, pp. 243-46.

Udarāmśuka—"a garment covering the abdomen and breasts" is conspicuous by its presence in the Gupta-Vakataka art, more particularly in the later group of paintings at Ajanta. The garment is of three varieties—sleeveless, half-sleeved or full sleeved. An upper garment similar to Udarāmśuka is worn even today by women of Mārwar region in Rajasthan. This would point to the origin of this garment in this area.—R.M.P.

95. Dwivedi, Vinod. P.: - Kerala Wood Carvings.

EW, XVIII, Nos. 3-4, Sept.-Dec. 1968, pp. 335-38.

Describes the salient features of Kerala wood carving and compares them with the carvings of the Tamil region. Traced the history of Kerala carvings from A.D. 1214 upto the middle of the 19th century.—D.A.

96. Goswamy, B.N.:—The Technique of Pahari Painting: A Discussion of Colour and Pattern Notes.

EW, XVII, Nos. 3-4, Sept:—Dec. 1967, pp. 287-94.

Discusses the interpretation of the meaning of colour and patternnotes of a Pahari painting (preserved in the Boston Museum) noticed by Dr. Coomaraswamy. The painting clearly indicates names of colours, notes on the patterns to be drawn on different parts of the picture to complete it.—D.A.

97. Goswamy, B.N.:—Pahari Painting: The family as the Basis Style.

Marg, XXI, No. 4, Sept. 1968, pp. 17-62.

It is now possible to reconstruct the genealogy of an important family of Pahari artists on the firm ground of inscriptional evidence, from a large-sized drawing in the possession of the surviving family of artists at Rajaul in the Kangra district. It mentions the family of one Pandit Sen, and shows that different members of this family worked and settled in Guler, Chamba, Kangra and Basohli. The entire family-sketch,

on the basis of a Bahi found at Hardwar, is drawn here; and the distinctive styles of different individuals of this family have been discussed with the help of various paintings. Profusely illustrated.—M.C.

98. John, Rosenfield: - The Arts of Buddhist India.

Mus FA, LXIII, No. 333, 1965, pp. 130-67.

New views of stylistic and iconic evolution of Indian Art have emerged from field excavations and special studies.

Five stages in the evolution of the Indian Buddhist art during nearly 1500 years can be defined as follows:—

- 1. Germinal: Represented by Asokan pillars with animal capitals which are splendid heraldic emblems, inspired largely by the sumptuous art of Achaemenid Iran, and reveals deep affinity for stone sculpture—a major aspect of Indian national tradition.
- 2. Early (125 B.C. to A.D. 50); It reveals a severe problem for the artists of finding an appropriate aesthetic form to embody the spiritual value of the faith. Lack of imperial support after the Mauryas resulted in a style of great diversity and vigour efforts by artisans. Buddhist icon-imagery is typified by the female figure from Bhārhut (c. 120 B.C.). The lovely torso from Sanchi exemplifies the common lion of fertility in man and nature.
- 3. Developed; Around the middle of the Ist century A.D., the Kusāṇas developed the Buddhist art of Mathura (c. A.D. 50-300) in the North, and Southern School flourished under the Sātavāhanas. This must have encouraged unification of artistic styles. The Gāndhara school, based on Western examples, at Mathurā adapted such images as the familiar Yakṣas. At the same time, nude figures continued in a semi-decorative guise to appear in Buddhist temples.
- 4. Mature (A.D. 300-700): The 4th century was blank in art. In the 5th century, Buddhists sanctuaries again became the centres of artistic activity all over Ceylon, Assam, Nepal, Kashmir and Afghanistan following uniform artistic standards set chiefly by the workshops of Mathura and Sarnath.
- 5. Late: The declining stages of Buddhist art were restricted to Bihar, Orissa and Bengal under the Pālas and the Senas. These schools are all characterised public Degrate Guratine mentione for technique, and were strongly affected by the growth of esoteric or Tantric Buddhism.—S.R.

99. Koppar, D.H.: - Tribal Art and Gujarat.

JGRS, XXXI, No. 4, Pt. 124, October, 1969, pp. 271-79.

Discusses the aesthetic life of the tribal people of Gujarat, viz., the Kukanas, Dangis and Warlis, as gleaned from their dances and dramas, decorations and designs, clothes and ornaments, and architecture and sculpture.—M.C.

100. Kothari, Sunil: - Chhau Dances of Saraikella.

Marg, XXII, No. 1, Dec. 1968, pp. 5-25.

The ex-princely State of Saraikella (now merged into Bihar State) has a unique heritage of Chhau dances of hoary antiquity. These dances are performed every year during the spring festival in which members of one royal family and commoners dance together. The unique feature of Chhau dances is the use of mask.

After describing the origin and rituals of the Chhau dance, the author gives an account of its technique and repertoire, and also a note on masks and the music used in Chhau dances.—U.V.S.

101. M.R.A.-M.C. (Editorial) :- The Creator, the Creation and the Sūtradhāra.

Marg, XXI, No. 3, June. 1968, pp. 2-4.

The relation between the Creator and Creation is the same as that between the Sūtradhāra (or Antaryāmī) and his puppets. In fact, God is the supreme Sūtradhāra. Early Sanskrit literature, the Tamil texts (200 B.C.), etc., refer to puppet stages or puppetry manoeuvred by the Sūtradhāra. The puppet is essentially a mask, the "other mind", through which the Sūtradhāra can suggest nuances, sensitive reactions and common-place realities if he is a skilled master.—M.C.

102. Pal, Pratapaditya: - Evidences of Buddhist Painting in E. India in the 15th C.

JASC, VIII, No. 4, 1966, pp. 267-70.

The MSS. of the Kālachakratantra in the Cambridge University Library, of the Bodhicaryāvatāra copied in c. A.D. 1436, in the Asiatic Society, Calcutta, and of three stray folios of the Kārandavyūha in the possession of Mrs. and Mr. H.K. Swali of Bombay, clearly testify to the continuity of the tradition of Buddhist painting in eastern India as late as the fifteenth century A.D. It is also obvious that the CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Buddhists continued to commission the copying of MSS. as well as eliminating them. The MSS. also throw interesting light on the social history of mediaeval Bengal, inasmuch as the scribes, inspite of declaring themselves as *Karaṇa-Kāyasthas* in accordance with the Hindu social order, were devout Buddhists.—M.C.

103. R. Nath: -Bhitargaon: The technique of Architecture.

Marg, XXII, No. 2, March 1969, pp. 24-35.

The Bhitargaon temple (5th Century A.D.) is the earliest of all brick temples which have survived the ravages of time and man. It stands on a raised platform which is built on cell-foundations. The cells were spanned with the corbelling system (Kaḍalīkā-Karaṇa). The massive superstructure of about 70' height has been modified according to the structural exigencies. In plan, it is a square of 66' side exteriorly, but has doubly recessed angles which almost give it a curvilinear character. Though the temple is in complete ruins, it has some outstanding features that make it a unique structure of the Gupta period. Among these may be counted, the arcuate mode of its roofing, the double-dome device, and the moulded brick and terracotta ornamentation.—M.C.

104. Ramachari, C.: - Takṣan and Similar Artisans in the Aṣṭādhyāyī.

MO, I, No. 2, April 1968, pp. 105-14.

Among the Vedic priests, there were both artisans and poets. The Rbhus composed hymns as well as built cars. Trastr fashioned the vessels, forged the vajra and is the author of some rks. in the Rgveda and of a hymn in the Atharvaveda. Takṣan is referred to as skilful in the Atharvaveda and not of low origin.

The term takṣan occurs in a sūtra of Pāṇini and certain gaṇas of the Gaṇapātha which do not contain a gotra names, the general gotrādhyaya does not contain its derivatives at all. Takṣan occurs in the Śivādi and Kurvādi gaṇas which include mostly the names of Brāhmaṇas, but the commentators like Jayāditya on Kāśikā treat takṣan to be of low origin.

The term Rathakāra is applied to Bhrgus. The Rathakāra also performs the Agnyādhāna ceremony. The Vedic Rathakāra has a tradition of both gods and rṣis and of a great art. Rathakāra as a separate caste of low origin is purely a creation of the Mīmāmsakas.

ARTS AND GITZE A FATS Samaj Foundation Phennai and eGangotri

105. Sah, Ayodhya Prasad: - Crafts and Industries in Mediaeval Orissa c. A.D. 600-1200.

JBRS, L, Pts. I-IV, Jan.-Dec. 1964, pp. 50-58.

Since the time of Kautilya, Kalinga was one of the main centres of textile industry and, according to Mānasollāsa, it manufactured fabrics for royal use, and different kinds of dresses. Long iron beams used in Bhuvaneśvara, Puri and Konark temples, and the necessity of tools and implements for buildings, stone-carving, brick-making, quarrying, making weapons and tilling land afford evidence of iron industry. The mention of goldsmiths, black-smiths, ornaments etc., in the inscriptions show the use of gold, silver and other metals also. Massive temples and stone-images prove the existence of stone work, bed-steads, stools, temple-doors etc. that of wood-work, representation of a boat on the Bhoga-mandapa of the great Puri temple, that of boatmaking, a land-grant allowing the donee the privilege of enjoying hastidanta, that of ivory-carving, references to tiger-skin, gaudika (sugarmaker), salt-tax officer, Gandhika (perfumer), brewers, etc., in the inscriptions, too, give sufficient evidence of the existing of tanning sugar and salt manufacture, perfumery, and industries like distilling of liquor, Demand of oil for lamps in temples and houses must have encouraged the oil industry.—S.R.

106. Sharma, Brijendra Nath: - Viṣṇu-Trivikrama in Literature, Art and Epigraphs.

EW, XVIII, Nos. 3-4, Sept.-Dec. 1968 pp. 323-34.

Discusses the origin of the Trivikrama (Viśvarūpa) image from the Kuṣāna period till A.D. 1186. The author has taken into account almost all the available images of Trivikrama in India with their full description in literature, art and epigraphs.—D.A.

107. Sarma, I. Karthikeya and Singh, B.P.: - Terracotta art of Proto-historic India.

JIH, XLV, Pt. III, Dec. 1967, pp. 773-98.

A rapid survey of terracotta figurines-human and animal-and other objects belonging to the Proto-Historic period (c. 3000-1200 B.C.) which includes Pre-Harappan cultures of Kulli and Jkob (c. 3000-2500 B.C.), Harappan culture (c. 2500-1800 B.C.), Neolithic cultures (c. 2300-1500 B.C.) and Chalcolithic cultures (c. 1900-1200 B.C.).—U.V.S. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

108. Sukla, D. N.: - The South Indian Contributions in Art and Architecture.

VUOJ, XIII, Pts. 1 and 2, Jan.-Dec. 1970, pp. 45-50.

The non-Aryans-the original dwellers of this ancient land-the Asuras, the Nāgas, the Drāvidas were the great builders, the great sculptors and the great artisans.

The South Indian Temple art-architecture is evaluated later, than North Indian Temple building. Full details and dilations alongwith Sanskrit quotations in the Mamenth gathering at Elliyathangudi-Śilpa-Āgama-Tantra-Sadas. Vimāna is the precursor of Prāsāda. Vimāna belongs to the South and Prāsāda belongs to the North. Vimāna building is the prototype of the Prāsāda.

Also 'Tridhātu-Śaraṇam', Vaśiṣṭha also wanted to copy Asura's mansions, i.e., 'Sahasra-stambha'. Śikhara belongs to Nāgara-Northern Temple and Stupika (Brahmarandhra) belongs to Drāvida (Southern Temple).

The Asuras were phallic worshippers and the allusions to the Siśnadevas or Mura-devas in the Rgveda also support the aforesaid hypothesis in view of the abundant matetial evidences found in the finds of Harappa and Mohenjo-daro. Rai Bahadur Daya Ram Sahni supports this conclusion. Asuras or non-Aryans or Dravidians gave birth to what may be called the Maya School of architecture.—Author

109. Thaker, J.P.: - Costumes and Decorations in Bhāravi.

JOIB, XIX, Nos. 1-2, 1969, pp. 75-89.

There are several references in the Kirātārjunīya to the types of garments and ornaments worn by both men and women. Sex seems to be a prominent factor governing both costumes and decorations. We come across many terms for the upper as well as the lower garments, in addition to those indicating the style of decoration, e.g., amśuka, cīnāmśuka, jaghanāmśuka, Vāśa, yutaka, antarīya, dukūla, hārayaṣṭi, Sraj, mālya, avatamsaka, alakta. Kunkuma, chandana, añjana, manli, etc. It may be noted that the ladies described by Bhāravi used to wear their lower garments in the vikaccha fashion, presumably because the poet hailed from region around Travancore in the South where the sakaccha style was not in vogue.—M.C.

III EPICS AND PURĀNAS

110. Arora, R.K.: — The Magās. Sun Worship and the Bhavişya Purāna.

Pur., XIII, No. 1. Jan. 1970, pp. 47-76.

The Bhavişya Purāṇa is an important cultural link between India and Iran. The Magās, the Sun-worshipper of Iran incorporated their religious beliefs, dogmas and social outlook in this Purāṇa and made this a cult of sun-worship, a vehicle of popular appeal. The worship of Mithra (Mitra-sun), treatment of leprosy by the grace of sun, interpretation of dreams, proficiency in the science of astronomy, sanctity of Aryaṅga, fetching of Magāṣ from Śākadvīpa are some of the beliefs which find frequent mention in this text. The Brāhamaṇa, Kṣatriya, Vaiśya ond Śūdra have been equated with the Maga, Magaga, Ganag and Mandaga of the Iranian Society showing an attempt to understand Iranian Society in Indian ideas. Thus, it appears that the Magas, though Hinduised, made an impact on the culture of those times.—Author

111. Bedekar, V.M.:—The Doctrine of the Colours of Souls in the Mahābhārata: Its Charactertics and Implications.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 329-38.

The author describes the passage (Mbh. 12.271. 33-55) which deals with the six different colours, i.e. black, blue, grey, red, yellow and white of the soul representing the colouring action of Karman. Black colour denotes the vilest state, while white denotes the high state of purity. The presentation of the doctrines in the Mbh. is simple and free from technical terms as compared with those in Jaina texts such as the Uttarādhyānasūtra, thus representing an earlier phase in the history of the development of these Jaina doctrines.—P.G.

112. Bedekar, V.M.: —The Story of Samvarana and Tapatī in the Mahābhārata and Vāmana Purāna.

Pur, XII, No. I, Feb. 1970, pp. 12-32.

A comparative study of the story of Samvarana and Tapati from the Mahābhārata (1.160-163; 1.89.30-42) and Vāmana Purāna (22.26-61; 33, 1-16). The narration of the story has been divided into ten sections

pointing out after each section the similarities and dissimilarities in the two versions. The study reveals that (i) Mahābhārata version is more detailed and realistic, more natural and human; (ii) In Mahābhārata King Samvaraṇa is a devotee of Sun-god; in Vāmana-purāṇa of Vāsudeva; (iii) in Mahābhārata he is possessed of initiative befitting a capable monarch; in Vāmana he is utterly lacking initiative; (iv) In Vāmana-purāṇa the description of the king by Tapatī is highly poeticai and sophisticated—rarely found in early Sanskrit epic and Purāṇic literature. Thus the version of the story in Mahābhārata appears to be older than that in Vāmana-purāṇa,—G.B.

113. Brockington, J.L.:—A Note od Mrs. Sen's Article about the Rāmāyaṇa.

JAOS, 89, No. 2, April-June. 1969, pp. 412-13.

In her article entitled 'Comparative Studies in Oral Epic Poetry and the Vālmīki Rāmāyan: A Report on the Bālakāṇḍa JAOS 86 (1966), 397-409), Mrs. Nabaneeta Sen has discussed formulaic pattern of Bālakāṇḍa to show how it diffiers in certain respects from that of the older Rāmāyaṇa which has been recognised to consist of substantial portions of Kāṇdas II to VI. Mrs. Sen has confined herself to the examination of Bālakāṇḍa only in respect of formulaic pattern. It has been suggested that examination of other parts of Rāmāyaṇa should be undertaken to arrive at definite conclusions.—D.B.S.

114. Chatterjee, Asoke: - Vāmana Purāņa and Samaya-pradīpa.

Pur, XII, No. 1, Feb. 1970, pp. 147-48.

Some verses from VP are said to have been quoted by Śrīdattopādhyāya in his S.P. But these verses cannot be traced in the VP (Critical Edition). Difference in reading in some of the verses quoted in SP from VP are noted.—G.B.

115. Dange, Sadashiv A.: - The Legend of Pārijāta-haraņa.

JUB, XXXIX, Oct. 1970, pp.

The legend occurs at full length in the Viṣṇu parvan of the Harivamśa (64-74), where it has two versions. The seizure of the pārijāta tree by Kṛṣṇa is a motif similar to other legends of seizure in the Indian saga. All choicest things are in the possession of Indra, who has to be defeated for the gain of any of these things. Here Kṛṣṇa has to defeat Indra. Comparison between this legend and that of the Soma-saga is accomplished. These legends have another motif—that of the dightuand or conclination of collection, Haridwar

Pārijāta is said to be the Deva-dāru (the lustrous tree). Now the sarala, another of the Deva-dārus, is said to emit light. The pārijāta (vārijāta?) has a similar concept of light-emitting trees. The tradition records that the flower of the Pārijāta-tree could serve as the light at night. Thus, the original concept of the tree seems to be from the Deva-dāru, in its etymological sense.—Author

116. Dange, Sadashiv A.: —Purāvṛtta aṇi itihāsa-sanketa. (Mytholagy and Historical indications).

Nav, Oct. 1969, pp.

Examines the terms "Purāṇa" "Itihāsa", and "Ākhyāna" and and suggests that, the *itihāsa* as conceived by the ancients was not only the geneology of a particular family or a person, it was also a history of a ritual. This explains why for various stories that are purely mythical but have ritual tradition, the term "itihāsa" is applied.—Author

117. Dange, Sadashiv A.: — Purākathā aņi Vidhisanketa. (Mythical tales and ritual—symbolism).

Nav, Dec. 1969, pp.

Supports the points in No. 117 above by tales and the connecting rituals, from the Vedic and the non-Vedic sources.—Author.

118. Dange, Sadashiv A.: -Go (stana) nadi Godāvari. (Māraţhī).
Sam. S. 1970, pp.

Examines the Purāṇic legend about the river Godāvari and connects it with a tale about the river in the Andhra Pradesh. In both, the river is connected with the account of the cow; and it virtually means that the river was supposed to be formed due to the current of milk from the cow's udder, This connects itself with the Veda-old belief in the river being the cow, supplying its milk to the creatures that subsist on it.—Author

119. Dange, Sadashiv A.: - Mahābhārata meñ garta-sanketa.

VJ, Mahābhārata Special Issue, May, 1970, pp. 27-29.

Studies the point of 'pit' from the Mbh. Jaratkāru is said to be thrown into a pit. Similar motifs from other sources are jotted down and discussed briefly.—Author.

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120. Dange, Sindhu. S.: - The Earth-cow and Prthu's dart.

Pur, XIII, No. 1, Jan. 1970, pp. 79-81.

The legend of Pṛthu's chasing, his arrow fixed to his bow, the earth, that had taken the form of a cow, yielding all the treasures to him, occurs in the Mahābhārata and the Purāṇas. Pṛthu is said to have levelled the earth with the end of his bow; and not only the cities but also the fields and all were well marked. This, on the authority of the Atharva Veda (VIII. 10.24), means that Pṛthu Vainya systematized agriculture. Most probably it was he who first invented the plough and brought the bullocks on the field; prior to this practice, the land was dug with a sharp instrument for sowing the seed. The name of the plough of Pṛthu is given as ājagava which indicates its association with the cow and the goat. In a mantra which occurs in the Vājasaneyīsamhitā (X. 71) and the Atharva Veda (III. 17.3) the plough is expected to "sow", along with other things, the sheep and the cow; and there the word cow, by implication, means the earth also.

The word *dhanū*, in later Sanskrit, indicates the "bow" as well as the "store of grains". This word can be compared with *dhanus*. Both *Dhanū* and *dhanus* have the same root \sqrt{dhan} "to bear fruit".

The dart and the bow of Pṛthu has, thus, a two-fold meaning. Firstly, it is the symbol of the plough-share and, secondly, it is the "giver of fruit", from the earth, which is symbolized as the cow.—Author.

121. Dange Sindhu S.:—Parīkṣit Kā Nāga-daṁśa (Serpant bite and Parīkṣit).

VJ, Mahābhārata Special Issue, April 1970, pp. 134, 137-38.

Examines the story of the serpent-bite in the case of Parīkṣit and compares it with a legend of Parīkṣit prevalent in the Punjab. According to the legend, the Nāgas killed Parīkṣit according to a set plan. The Mahābhārata-legend thus gets a support from Folk-Lore.—Author

122. Dave, Suresh Kanaiyalal: - The Rivers in the Vāmana-Purāna.

Pur. XII, No. 1, Feb. 1970, pp. 33-47.

In the chapters on Bhuvanakośa and while describing the tīrthas, the author of Vāmanapurāņa speaks of 61 rivers. An attempt is made here to identify these rivers on the basis of available geographical and historical data. Cross references from Vedic literature and other purānas have also bear collated. Guest kangri Collection, Haridwar

123. Goldman, R. Masson, J.: - Who knows Rāvaṇa? A Narrative difficulty in the Vālmīki Rāmāyana.

ABORI, L, Pts. 1-1V, 1969, pp. 95-100.

Our attention is drawn to the problem of "who knows Rāvaṇa" which is not a simple narrative slip. It is Sampāti alone, who is able to tell the monkeys a number of things about Rāvaṇa including the location and the name of his stronghold. The obscurity of Rāvaṇa tends to indicate that the Epic is a product of bardic or even folk-loric story-tellings, it is not a specimen of high mythology.—P.G.

124. Gupta, A.S.: - Does the Vāmana Purāņa mention Tulasī?

Pur. XII, No. 1, Feb. 1970, pp. 149-51.

On a study of manuscript of Vāmana Purāṇa collated for its critical edition, the author shows that the text referring to tulasī attributed to Vāmana-Purāṇa by Raghunandana in his Smṛti-tattva is either spurious or uncorroborated. So it is not correct to hold, as some scholars think, that the mention of tulasī point to a late date. — G. B.

125. Jhala, G.C.: — The Nala Episode and the Rāmāyaṇa (A Footnote)
ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 295-98

The footnote critically deals with an article of Dr. Sukthankar about Sudeva's soliloquy on seeing Damayantī in the course of his wanderings in search of her in the Nalopākhyāna in Mbh. III, 50-78. The idea of this of this soliloquy of Sudeva, according to him, must necessarily have been borrowed by one of the redactors of the Great Epic from the Rāmāyāṇa (G. Orresio's Edition). The author has studied the problem a little more closely and on the basis of the Critical Edition of the Sundarakāṇda of the Rāmāyaṇa.—P.G.

126. Khan, Mohd. Israil: - The Pauranic Accounts for the Origin of Sarasyatī

MR, CXXIV-V, No. 9, Sept 1969, pp. 703-704.

Puranic accounts about the origin of Sarasvatī are varied-some tallying with each other while others differing. Data found in the Brahmavaivarta, Matsya, Padma, Vayu and Brahmanda Puranas are dealt with in a casual manner, with appropriate references. The Brahmavaivarca-Puranas Saysichau Sanasya Tollsvas, banas from the mouth of

Paramātman or Śrī Kṛṣṇa. Sarasvatī has also been reckoned to be one of the five Prakṛtis. The Matsya and Padma Purāṇas hold that Sarasvatī was produced by Brahmā. The Vāyu Purāṇa also holds this view with a difference. According to the Brahmāṇḍa Purāṇa, Mahālakṣmī created Sarasvatī alongwith Śiva and Viṣṇu from one of the three eggs.—R.M.P.

127. Majumdar, Nabendu Datta: —A Critique of Krishna: Myths, Rites and Attitudes (R.A.)

VBQ, XXXII, Nas. 3 & 4, 1966-67, pp. 232-49.

It is a criticism of the book entitled Krishna, Myths, Rites and Attitudes, edited by Milton Singer and written by four historians, two Sanskritists and three social anthropoligists. It is a pioneering experiment in inter-disciplinary collaboration in studying the various themes relating to the ancient, varied and widespread Kṛṣṇa Cult which has deeply affected the spiritual and social life of the people of India for millennia. In spite of certain misconceptions about some aspects of the Kṛṣṇa cult and the date and place of composition of the Bhāgavata Purāṇa, the attempt of the foreign scholars is indeed highly creditable. The four articles by Hopkins, Van Buitenen, Dimock and Singer, and the 'Foreword' by Ingalls deserve special mention in this regard.—M.C.

128. Mishra, Ram Ugrah: — Yoga in Mārakaṇḍeya Purāṇa
JYI, XIII, No. 6. Jan. 1968, pp. 85-87.

References to Yogic material have grown in details and form in later literature, specially in the Purāṇas. The Mārkaṇḍeya Purāṇa contains more details about the Yoga technology. While expounding Yoga to King Alarka, Dattātreya discusses different topics from āsanas to samādhi and the code of conduct of a yogin.

Action (karma), the sole cause of bondage, can be exhausted by experience. Dattatreya describes three types of āsanas-padma, Ardha and svastikāsana. Prāṇāyāma, defined as inhibition of prāṇa and apāna, is to be practised mildly. Pratyāhāra is the drawing away of mind from the objects. Concentration is a process in which the mind is firmly held through the agency of senses. The higest Brahman is realized and the distinction between matter and spirit is understood.—S.R.

129. Nooten, Barend. A. van: - Redundancy in Mahābhārata Verse Composition.

JAOS, 89, No. 1, Jan.-March. 1969, pp. 50-58.

Certain particles in the verses of the Mahabharata are found frequently in sets. Bruhlic Bomain Gurukul Kapari fellestion, Three management of such

coupled particles is, very often, little more than one of the individual members of the set. By using computer concordances, it was found that although the average number of particles was the same in prose and verse, the latter contained about one coupled particle for every 110 words, and the prose no genuine pairs. Thus their use can be ascribed to the metrical form of the text rather than to normal Sanskrit discourse.—R.M.P.

130. Om Prakash - An Inquiry after South-Eastern Asia in the Puranas.

JBRS, LII, Pts. 1-4, Jan.-Dec. 1966, pp. 96-107.

There was a close relation between the traditional and religious details of S.E. Asia and the Purāṇas which contain facts mixed with mythology. The relevant data assume themselves into two different categories. viz. one of the description of nine dvīpas within Bhāratavarṣa and the other, outside Bhāratavarṣa to the South. In both cases, they were said to be differentiated by the sea.

The nine dvīpas of the first category were Indra-dvīpa, Kaśerumān, Tāmravarņa, Gaghastimān, Nāga-dvīpa, Saumya, Gandharva-dvīpa and Bhāratavarṣa proper. Garuḍa Purāṇa substitutes Kaṭāha and Simhala (Ceylon) for Gandharva and Saumya. Katāha was one of the 11 states captured by Rajendra Cola, identified by R.C. Majumdar with Kedda in Malaya Peninsula.

The numerous dvīpas of the second category were Anga-dvīpa, Šankha-dvīpa, Malaya-dvīpa, Simhala (Lankā), Kumuda-dvīpa, Varāha-dvīpa, etc.

These dvīpas remind us of the S.E. Asian islands and the geographical situation. Their regular feature is richness in gold, jewels and other precious metals. The legend of Kauņdinya in the Nāradīya Purāņa survives in S.E. Asia only in the name Kauņdinya, while the theme of the story resembles that of a Chinese version of Kauņdinya legend which has no parallel in Indian literature.—S.R.

131. Om Prakash—A Note on the Nativity of the Kriyāyogasāra.

JGJRI, XXII, Parts 1-2, 1965-66, pp. 151-153.

The Kriyāyogasāra, though a section of the Padma-Purāṇa, has the status of an Upa-purāṇa. Dr. Hazra in his "Studies in the Upapurāṇas" Vol. I, has dubbed it to be a work probably of Eastern part of Bengal on the ground of its manuscipts having been found in a large number in Bengal and written which Bengal Gurukul Kangri Collection, Haridwar

Dr. Hazra's statement has been refuted by the discovery of four Devanāgarī manuscripts of the work in the Vārānaseya Sanskrit Viśvavidyālaya, and four manuscripts in the Ganganatha Jha Research Institute, Allahabad (3 in Devanāgarī and one in Maithili). Another Maithili Manuscript is in the late Dr. Umesh Misra's private collection. The other arguments of Dr. Hazra are literary and can be easily controverted.—S.R.

132. Pisani, Vittore; - A Note on Anuśasanaparvan

ABORI, XLIX, Golden Jubilee Volume, 1968, pp.59-62.

The Anuśāsanaparvan is missing in many versions such as an Old Javanese version, a Śāradā version and a Devanāgarī manuscript of the Śārada version. Kṣemendra has reported only fragments of the Anuśāsanaparvan, and those too as parts of the Śāntīparvan. The Arab geographer, Alberuni also does not mention this parvan. The commentator Vimalabodha comments only on a few adhyāyas of this parvan and that too under the name Dānadharma, as an additive sub-parvan of Śāntiparvan. The author, on these grounds, maintains that the Anuśāsanaparvan has been added to the Mahābhārata not before 1000 A.D., perhaps still later.—P.G.

133. Pusalker, A,D.: - Social World in the Mahābhārata.

JGJRI, XXVI, Pts, 1-3, 1970, pp. 575-80.

A line of difference between the period of the Bhārata-war and the composition of the Mahābhārata has been drawn, Promiscuity, polyandry and niyoga are mentioned as some of the peculiar social customs of the age of the Bhārata-war. Even a righteous Śūdra is accepted as Brāhmaṇa in the Mahābhārata. The Gurukul system, the position of women, rural life, meat-eating etc., are discussed,—R.M.P.

134. Pusalker, A.D.: - Some Observations on the Vāmana Purāṇa.

Pur, XII, No. 1, Feb. 1970, pp. 141-46.

VP is included in mahāpurāṇas. The so-called Vāmana-Upapurāṇa may be a change in name of mānava-upapurāṇa. VP falls under Rājasa Purāṇas. It touches almost all the five topics to be discussed in mahāpurāṇa. The extent of VP (critical edition) is 5878, which approximates the number given in Nārada purāṇa. Cosmogomy and cosmography in VP are on a line with the other Purāṇas. Though professedly a Vaiṣṇavite work, there are as many Saivite legends in it as those of Viṣṇu. It emphasises on the identity of Viṣṇu and Siva which demonstrates catholicity of outlook on the part of the author.—G.B.

135. Raghavan, V: - The Śukānuśāsana (Śukānupraśna).

ABORI, XLIX, Golden Jubilee Volume. 1868, pp. 421-26.

In Śańkara's commentary on the Bhagavadgītā, there occurs a verse quoted from Śukānuśāsana in support of his arguments for refuting Jñānakarma-samuccaya of the Bhagavadgītā. Another commentator Bhāskara has cited a verse from Śukānupraśna to rufute Śańkara's views on Karmayoga. Elsewhere also Śańkara and Bhāskara have quoted several passages from Śukānuśāsana and Śukānupraśana respectively. It has been shown here that these passages can be traced to a collection known as Itihāsa-samuccaya, which is a compilation from the Mahābhārata. Some of the quotations can be traced to the critical edition of the Great Epic itself. In fact Śukānuśāsana forms a section of the Mahābhārata that ends with the chapter 246 of the critical edition.

136. Rai, Ganga Sagar: -Vāmana Legend-In the Vedas, Epics and Purāṇas.

Pur. XII, No. 1, Feb. 1970, pp. 102-40.

An attempt is made to show the origin and the form of the story as seen in the Vedic literature and then in the epics and the purāṇas. The Brāhmaṇas provide the intermediary link of the story as available in the Samhitās and the Epics and the Purāṇas. Purāṇas give three legends of Vāmana: (i) Bali-Vāmana Legend (ii) Bāskli-Vāmana legend (Padma 1.30 and Viṣṇudharmottara 1.21) and (iii) Dhundhu-Vāmana legend (V.P. Ch. 52). Parallel legends in Greek mythology gods assuming diminutive size have been cited.—G.B.

137. Roy, S.N.:—Analysis of a Verse from Brahmānda Purāņa in Historical Perspective.

JOIB, XVII, No. 1, 1967. pp. 30-35.

The interpretation of a verse of Brahmāṇḍa Purāṇa by Dr. Sudhakar Chattopadhyaya aiming at reconstructing the history of the Sātavāhanas, especially in regard to the starting point of the dynasty, is criticised. The verse is neither original nor in any way competant enough to supply any new information for the reconstruction of the Sātavāhana-history.—R.M.P.

138. Schlingloff, Dieter: - The oldest Extant Pravan-List of the Mahābhārata.

JAOS, 89, No. 2, April-June 1969, pp. 334-38.

Two successive leaves of an unpublished Sanskrit manuscript from Chinese Turk 1842 And I Rully a Market Charles of the Consist of the Consist

a list of Mahābhārata-parvans. The juxtaposition of this parvan-list with the current lists of the 100 sub and 18 major parvans proves that this list represents an earlier stage of development of the Mahābhārata.

—R.M.P.

139. Schlingloff, Dieter: — Fragmente einer Palmblatthandschrift philosophischen Inhalts aus Ostturkistan (Ms. Spitzer). (Fragments of a palm-leaf Ms. of philosophical contents from East Turkistan.

WZKSO, Band XII-XIII, 1968/1969, pp. 323-28.

A number of fragments of a palm-leaf manuscript from Qizil are prescribed in the Berlin Academy of Sciences. The manuscript is written in the character of Kuṣāṇa times. Fragments of two successive leaves, transcribed in this paper, quote the Mahābhārata with an enumeration of parvans. This enumeration is the oldest extant reference to the Mahābhārata and its parvan division. The parvan numbers differ from those of the modern manuscripts, representing an earlier stage of development. It shows that the philosophical parts in the Sāntiparvan were incorporated in the epic in that earlier phase.—G.B.

140. Sharma, B.N.: - Vāmana in Literature and Art.

Pur. XII, No. 1, Feb. 1970, pp. 54-64.

Vāmana, the fifth incarnation of Lord Viṣṇu is clearly of Vedic origin. The Rāmāyaṇa, the Mahābhārata, Padma-Purāṇa, Matsyapurāṇa, Raghuvaṁsa refer to Vāmana. The earliest image of Vāmana is assignable to Kuṣāṇa period. Several paintings depicting the Bali-Vāmana theme are preserved in different museums. Fashioning of images of Vāmana was a favourite subject among the artists in India and his worship was quite popular in all ages.—G.B.

141. Smith, Morton, R.: -Statistics of the Bhagavadgītā.

JGJRI. XXIV, Jan.-Oct. 1968, Parts 1-4, pp. 39-46.

Statistical method has been applied to determine the question of whether or not the Bhagavadgītā is a composite work and which of the 18 chapters form the original Bhagavadgītā. Materials available show that chapters I to XII and verses 55 to 78 of chapter XVIII are by one author who composed the original Bhagavadgītā, while chapters XIII to XVI are by another author and chapter XVII and a part of chapter XVIII (Verse 1-54) are by another author.—D.B.S.

142. Upadhayaya, Baldeva: - Brhatsamhitā Vimarşah.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 781-90.

The Bṛahatsamhitā or Vārāhisamhitā—the renowned work of the great Varāhamihira divides Jyotis into three branches—Tantra (astronomy and mathematics), Horā (dealing with horoscopes) and Samhitā (covering astrology). The section on Varāhamihira eclipse by Varāhamihira, has been discussed with profuse quotations to illustrate literary, prosodial, geographical and linguistic importance of Bṛhatsamhitā.—R.M.P.

143. Vekerdi, J.: -On the Bālā-Kāṇḍa of the Rāmāyaṇa-The Authentic Parts.

AOB, XIX, No. 1, 1966, pp. 13-24.

The closing stanzas in different lyric metres at the end of each sarga seem to be, in certain circumstances, proof of originality. The cantos after which they occur in the Book I are; 1, 2, 4, 5, 6, 7, 15, 18, 19, 77. Out of them, the original introductory cantos are from 5 to 7. The others are added at a later stage. The author concludes "at any rate, from II, 1, 6 onwards (except the spurious \$1.7), the original Valmikian text continues".—P.G.

IV EPIGRAPHY AND NUMISMATICS

144. Agrawala, R.C.: - Learning the Alphabets.

JOIB, XVIII, No. 4, 1969, pp. 358-59.

A beautiful fragmentary terracotta plaque from Sugha (ancient Srughna, near Jagadhari in Distt. Ambala, Haryana) is of great historical interest. The plaque, in baked red clay, represents a small child in the seated pose, learning the alphabets written on a wooden board (takhtī). The letters on the board include the vowels, the anusvāra and the visarga—all Šungan in character, thus depicting the earliest presentation of the Bārākhaḍī in Indian art. The use of terracottas as medium of teaching or learning the alphabets at primary stage in the Śunga period is, therefore, quite evident. The takhtī of this plaque draws our attention to those found in Taxila and Chinese Turkestan, and to the relevant references to them in the Jātakas, Lalitavistara, etc.—M.C.

145. Ahmad Nisar:—Classification of the Repousse Gold Coins of Mahendrāditya.

JNSI, XXXI, Pt. 11, 1969, pp. 160-65.

An attempt to classify all such known coins considering the feature of the entire coin-devices occurring on them. These coins have characters on designs on one side only. These have been grouped into two series on the basis of the portrayal of the principal device, Garuḍa, with body or without body. The second series is grouped into two classes as one of them is embossed with the sun to the right of the Garuḍa instead of left. The class II coins are divisible into two groups in view of the opening of Śaṅkha sometimes to left and sometimes to right. The group 2 specimens are further sub-divided into two subgroups because some of them have the cluster of dots in between the Garuḍa and the Śaṅkha.—U.V.S.

146. Bandyopadhyay, Samaresh: —Official Designations from Early Indian Coin-names.

JAIH, II, Pts. 1-2, 1968-69, pp. 94-103.

Studies all official designations from Coin-names. These are:
Rūpādarśaka, Rūpatarka, Rūpadakṣa, Rūpyādhyakṣa, Hairaṇyika,
Hiraṇyasāmudāyika, Sauvarṇika, Suvarṇādhyakṣa, Naiṣkika, NāṇakaCC-0. In Public Domain Grukh Kapart Collectione Hastway is based on

EPIGRAPHY & NUMISMATICS 53

authorities like Kauțilya, Pāṇini, Kātyāyana, Patañjali and also on Buddhist and Jain works and inscriptions.—H.A.P.

147. Bhardwaj, H.C. & Misra, Somnath:—A Metallurgical View of Some Early Indian Copper Coins.

JNSI, XXXI, Pt. II, 1969, pp. 194-204.

Presents the results of metallurgical investigations of five copper based coins—two from Taxila and one each from Varanasi (Rajghat excavation), Ayodhya and Mathura. The coins belong to the period from 4th century B.C. to 2nd century B.C. On the basis of these studies, the author draws the conclusion that the technology of copper coinmaking shows a chronological trend of improvement.—U.V.S.

148. Bhattacharya, Sibesh: -Kāca Problem - A Re-Examination.

JIH, XLV, Pt. III, Dec. 1967, pp. 727-36.

The author re-examines the Kāca problem and discusses the various theories regarding the identification of Kāca. After an analysis of Kāca coins, he finds no formidable objection to identify Kāca or Kaca with Ghatotkaca and concludes that Kāca or Kaca coins were commemorative medals issued by Samudragupta in memory of his grandfather Ghatotkaca.—U.V.S.

149. Bhattacharya, P.K.: - The Coins of Viśvasimha and Suhunmun.

JNSI, XXXII, Pt. I, 1970, pp. 40-45.

Although no coin of Viśvasimha has so far been discovered, there are other evidences to show that Viśvasimha struck coins in his own name. The Āhom King Suhummun got inspiration from these coins to strike coins in his own name. Coins of Suhummun's successors (e.g. Śuklemun-1539-1552 A.D.) are mostly octagonal in shape. Possibly the octagonal shape is due to Śaiva influence and not, as some scholars think, due to Yogini Tantra's description of the country of Āhom as having eight sides, since Yogini Tantra is dated to a much later period.—G.B.

150. Bhowmik, S.K.: - The Prabhas-Patan Copper-plate.

JASC, VIII, No. 2, 1966, pp. 75-78.

Opinions were sharply diverse as to the content, origin or antiquity of the copper of the Profin Pragin Pray Had span and Solaridath, thus rendering a

technological study necessary. The quantitative chemical analysis of the plate reveals the presence of a high purity copper (98%) and nickel (20%)—quite unlike any ancient Indian copper object. We get parallel examples only from Susa in Elam (Persia), where the coppersmiths obtained such pure copper by smelting malachite procured from the mountain of Oman (Magan District) which is situated on the S.W. side of the Persian Gulf. Technologically, as suggested by Mr. Dinshaw, the date of the plate should be earlier than the 8th century A.D. The plate, however, does not appear to be a grant, nor any important document. It is a kind of talisman, so popular for warding off evil effects, a malady or a calamity.—M.C.

151. Bühler, G.:—Indian Inscriptions and the Antiquity of Indian Artificial Poetry. (Trans. Ghate, V.S.).

JAIH, II, Pts. 1-2, 1968-69, pp. 188-236.

English Translation of G. Bühler's original German article 'Die Indischen Inschriften und das Alter der Indischen Kunstpoesie'. It is contended that during the period 350-550 A.D., the use of Kāvya style in inscriptions, especially in the longer ones, was in vogue, and from this very circumstance, it follows that court poetry was zealously cultivated in India. Further, it has been explained how far the samples of the Kāvya style contained in the inscriptions agree with the works of the recognised masters of Indian poetics and how the same are related to the rules in the manuals of poetics.—H.A.P.

152. Chaturvedi, S.N.: - A Sealing of Gondaphares.

JNSI, XXXI, Pt. II, 1969, pp. 140-42.

Discusses a clay sealing of the Indo-Parthian ruler Gondaphares discovered from Sanghol in Panjab. The central place on the sealing is occupied by a crude figure of Pallas holding a shield in her right hand and a thunderbolt in the left. The circular Kharosthi legend reads 'rajadirajasa tratarasa Gudupharasa'.—U.V.S.

153. Dasgupta, Kalyan Kumar: - Legends on the Agra Coins.

JNSI, XXXII, Pt. I, 1970, pp. 19-24.

A group of coins bearing the legends in early Brāhmī characters. The first legend Agodaka (or -e) Agāchajanapadasa is to be attributed to a tribe named Agra. Agratya is equivalent to Agācha, which means 'people of Agra'. Perhaps in the days of yore there was a janapada named Agra whose chief city appears to have been allowed as Agrodaka

possibly modern Agrohā near Hissar. Agrodaka=Agrodakat of Agrodake. Thus agodaka means 'waters' (i.e. tank) of the Agras. Agācha < Aggācha < Agacheha < Agratya, i.e. the country of the tribe Agra. On the term Agāchamitra occurring in the second legend, the author differs from Dr. D.C. Sircar's view that Agratyamitra is the name of a god.—G.B.

154. Dholakia, P.V. and Shastri, H.G.: -Ambalās Plates of the Saindhava King Ahivarman.

JOIB, XIX, No. 3, 1970, pp. 279-85.

Three sets of copper-plates have been found from the village of Ambaļās in Junagadh district (Gujrat). The first two sets belong to the Maitraka Kings Dhruvasena I and Śīlāditya I; and the third, published for the first time here, is the only known record of the Saindhava king Ahivarman. Mahārājā Ahivarman was the son of Mahārājā Mahāsenāpati Pushyeṇa and claimed an uninterrupted descent from Jayadratha. He granted some pieces of land to the Saingha of Bhikṣuṇīs residing in the Bhikṣuṇī-vihāra situated at Udbheda. Issued from Kuberanagara, Ahivarman's grant was most probably dated in the long regime of the Maitraka Kings, thus corresponding to c. 722-23 A.D.—M.C.

155. Gai, G.S.: - Three Inscriptions of Ramagupta.

JOIB, XVIII, No. 3, 1969, pp. 247-51.

The three inscribed Jain images discussed here belong to c. 4th century A.D., and are of great importance for Guptan history, as they refer to Mahārājādhirāja Rāmagupta who is said to have made the above images of Chandraprabhā and Pushpadanta. The historicity of Rāmagupta is a very well-known controversy, and even Devi-Chandraguptam or some copper coins were not enough to decide the issue. These inscriptions coming from Vidiśā with the imperial title are, therefore, of utmost historical interest, although they do not solve allied problems.—M.C.

156. Ghosal, S.N.: - The Word Yavuga in certain Indo-Greek Inscriptions.

JOIB, XVII, No. I, 1967, pp. 26-29.

The word Yavuga occurs in some Indo-Greek inscriptions. The copper coin of Heramaios, for example, has the expression Kusāṇa-yavugasa as a part of the legend, explained by D.C. Sircar as Kuṣāṇa-vaṁsīya-nāyakasya with the note that "yavuga is supposed to be a Turkish word concafiining Oprince Wilkul Bangri Contecttor marphressents an altogether

different meaning. It stands for Sanskrit yuvaka (young man). The position of the vowels u and a in yuvaka and yavuga, however, is difficult to explain. It may either be due to the error of the engraver, or the word yuvaka became subject to the working of the phenomenon-vowel metathesis, causing an interchange in the position of u and a in the first two syllables of the word. The hard sound k was softened to g. Similar examples are; vrscika > vucchia > vuñchia > viñchua; pūtara > patūra > paūra > pora, etc.-M.C.

157. Ghosal, S.N.:—On the Interpretation of the Mahasthan Fragmentary Stone Plaque Inscription.

JOIB, XVII, Nos. 1-2, 1968, pp. 8-13.

An attempt has been made here at presenting a new interpretation of a few expressions occurring in the inscription. For example, samvagiyānam equated by Barua with saddvargīyānām (of the persons of the Sadvargika sect of the Buddhists) or by Sircar with samvargīyānām (of the persons of the Samvarga locality) may be suggested to be Sanskrit samvalgitānām (of those who are overrun, i.e., subdued and humbled) which fits in with the context. Again, sumāte (Skt. sumātra), assumed to be a name, may indeed be an adjective of tala (tila) and sasapa (sarṣapa). Moreover, the word sulakhite, equated with Skt. sulakṣmītaḥ, should be taken as corresponding to Skt. surakṣitataḥ, i.e., surakṣitāt. Similarly, the Sanskritization of dagatiyāyike yikasi and suatiyāyika (si) respectively as udakātyayikāya, devātyayikāya (or agnyātyayikāya) and śukatyayikāya has also been discussed.—M.C.

158. Gokhale, Shobhana (Smt.): — Andhau Inscription of Castana, Śaka II.

JAIH, II, Pts. 1-2, 1968-69, pp, 104-111

The Andhau (in Kutch) inscription of Caṣṭana of the Śaka year II was discovered by D.K. Vaidya, Curator, Kutch Museum. The inscription is fragmentary and contains four lines of writing. The language is Prakrit and the whole inscription is in prose. The script belongs to the Ist century A.D. and the letters display similarity with those of Nahapāna's inscriptions. According to the author this inscription should be regarded as the earliest epigraph of the family. Its object is to record the erection of a Yaṣṭi by the son of Laṣi (Lakṣmī) and Mādhukāna.

According to the author this inscription supports the theory which regards Kaniska I as the founder of the Saka era and shows that Castana and Nahapāna were rufing side in Support Aleption, Haridwar

EPIGRAPHY & NUMISMATICS 57

159. Gokhale, Shobhana:—Daulatpur Inscription of Abhīra Iśvaradeva Ś-254

JOIB, XVIII, No. 3, 1969, pp. 237-43.

The recently discovered Daulatpur inscription in Kutch throws important light on the hitherto obscure history of the Ābhīras. It refers to the erection of a gotra-vaṣṭi pillar by an Ābhīra named Iśvaradeva of Śudausakrasa gotra, who gave a donation to a Brāhmaṇa Dyutisvāmī of the Āryagotra. The former gotra is suggestive of the Iranian origin of the Ābhīras. It is, however, difficult to establish any link between the Iśvaradeva of this inscription and the Iśvaradatta known from coins.—M.C.

160. Gujar, Yadao R.: - A Religious Sealing from Paunar.

JNSI, XXXI, Pt. II, 1969, pp. 180-81.

A.M. Shastri reads the inscription on the sealing as 'nama Purushotama' beginning at XI, from left to right and measures the sealing 9.5 × 7 cm. Deo and Dhawlikar read it 'Nama-Purshottama' starting at VIII and running anti-clockwise. They measure the sealing 8.4 × 7 cm. The author finds that the reading given by Shri Shastri is more correct and also agrees with the measurement given by him.—U.V.S.

161. Handa, Devendra: - A Clay Sealing from Sunet.

JNSI, XXXI, Pt. II, 1969, pp. 179-80.

Describes the sealing bearing the figure of an elephant in the upper half and single line legend below reading 'Śrī-r-Indra-Guptasya' in the Northern Gupta characters ascribable to the fifth century A.D. The author concludes that the sealing belonged to the Yaudheya denizens of Sunet and that the name-ending 'Gupta' was quite popular with them during the Gupta period.—U.V.S.

162. Hota, Siddheswar:—On the Linguistic and Literary Value of the Sanskrit Copper-Plate Inscriptions of Orissa.

JGJRI, XXVI, Pt. 4, 1970, pp. 55-70.

Inscriptions on stones or copper-plates of Orissa sometimes directly reveal the progress of language and literature while recording historical events, battles and the social and economic conditions of the country. Out of a large Windertof Copign approved the Country and the country of the country.

seven copper-plates have been studied from linguistic and literary points of view: (1) The Puri copper-plate grant of Dharmarāja (590 A.D.);
(2) The Sora Plate of Somadatta (620 A,D.); (3) The grant of Nettabhañja (7th century A.D.); (4) Mandāsā Plates of Anantavarman, the son of Devendravarman; (5) The Tekkali Plates of Anantavarman (984 A.D.); (6) The Pāndiāpāthara inscription of Bhīmasena of the Nala dynasty (925 A.D.); and (7) Parlakimedi Plates of Vajrahasta (10th century A.D.)—M.C.

163. Jenkins, G.K.: - Indo-Greek tetradrachms.

BMQ, XXXII, Nos. 3-4, Spring 1968, pp. 108-12.

Briefly describes and illustrates fine tetradrachms now in the British Museum. Of purely Greek-style and inscribed in Greek, these coins were issued by the later kings of Indo-Greek dynasty—Menander, Antialkidas, Lysias, Archebios and Theophilos. The author also indicates briefly some of the questions of historical interpretation of these coins.—U.V.S.

164. Kansara, N.M.: -Kamvāṇa Grant of Bhīmadeva II of Aṇahillapāṭaka (V. Sam. 1261, i.e. 1204 A.D.)

JOIB, XIX, Nos. 1-2, 1969, pp. 114-18.

The Kamvāṇa Grant of the Chālukya Bhīmadeva II of Aṇahilla-pāṭaka, published here for the first time, consists of two plates and records the grant of a piece of land for cultivation and residence to a Moḍha Brāhmin named Mokhāditya of the Prajñānusasa gotra in 1261 V.S. (1205 A.D.). The grant gives the full royal pedigree of the Chālukya Kings. The land bestowed was situated in the village called Kamvāṇā (mod. Kamāṇā, about four miles from Visnagar). Some fresh administrative terms are found in the epigraph e.g., viśopaka, kshetra, talaka and khalaka.—M.C.

165. Lahiri, A.N.: — A Unique-Silver Coin of Vīra-vijaya Nārāyaṇa.

IMB, No. 1, Jan. 1967, pp. 24-27.

A silver piece of tanka a coin of Kāchār rulers in the Indian Museum, bears on the obverse a four-line legend in Bengali characters followed by a date in Arabic numerals in the fifth line, and on the reverse also a four-line legend in Bengali with date in Arabic numerals.

After discussing the failure of Smith, R.D. Banerji and A.W. CC-0. In Public Domain. Gurukul Kangri Collection, Hardwar author has, with

the help of the study of Kāchār coins in the British Museum, read the inscriptions on both sides as follows:—

Obverse (1) Śrī-Śrī Vī-(2) ravijayanā-(3) rāyāņa-Caņḍī-(4) Caraņaparā-(5) 1142 (in Arabic numerals).

Reverse (1) yaṇa-Hā—(2) c (e) ṅgsā-śa—(3) kti-marda-nade—(4) va 1442 (in Arabic numerals).

From the epithet Caṇḍī-caraṇa-parāyaṇa, the author suggests the connection of Vīravijayadeva with the two Caṇḍi-worshipping Bengal rulers Danujamardana and Mahendra who struck their coins from the mints of Chāṭigrāma, Suvarṇagrāma and Pāṇḍunagara in Śaka 1339-40 and 1340 respectively. The epithet Hā ceṇgsā-śakti-mardana may imply the subduing of Hāceṅgśa, probably a Kāchār king Khun Kara who died in 1531 A.D. This victory was probably commemorated by the issue of this independent coinage.—S.R.

166. Lahiri, A.N.: — The Indo-Greek Silver Standard and its Impact on Successive Indian Coins.

JNSI, XXXI, Pt. II, 1969, pp. 113-21.

Eucratides I Megas was the pioneer to issue a silver bilingual currency in India according to the Indian weight system based on the ratti. Demetrias III adopted the new standard but confined his issues to the 80-ratti (equivalent in weight and value to four silver coins of Eucratides I). The merit and usefulness of the 20-ratti Indian drachm and the 80-ratti Indian tetradrachm were recognised, and all the twenty eight Greek princes who came after those two pioneers, struck the 20-ratti silver coins, while as many as twenty issued the 80-ratti tetradrachms. The Indo-Scythian and Indo-Parthian kings adopted the silver weight-standard introduced by the Greeks for more than a century. The impact of the Indo-Greek standard over indigenous silver issues was tremendous. The traditional 32-ratti standard of the silver Kārṣāpaṇa went out of vogue and Indian princes in various regions continued to issue silver coins of the 20-ratti Indo-Greek standard for nearly one thousand years.—U.V.S.

167. Lahiri, Bela: —The Coin-Types of the Foreign Successors of the Great Kuṣāṇas

JNSI, XXXI, Pt. II, 1969, pp. 122-34.

Discusses how the foreign rulers of the post-Kuṣāṇa period imitated either the Kuṣāṇalnonutike Sassanianu tyepes conethen guidwasilver and copper

coins. The later Kuṣāṇas continued two main Kuṣāṇa types in gold having on the obverse the figure of the 'King standing and sacrificing at an altar' and the reverse depicting the figure of either 'Śiva standing with his bull' labelled as OKSHO or the 'seated goddess' named as ARDOKSHO. The Sassanian types formed the originals from which the silver issues of the period were derived. The Ephthalites or white Hūṇas adopted the Sassanian types for their silver coinage. They introduced into India the Sassanian type of 'King's bust and fire-altar' which formed the pattern for the silver currency of the Indian rulers of the early mediaeval period. Copper coins of the period were borrowed either from the Sassanian or from the Kuṣāṇa types.—U.V.S.

168. Mehandale, M.A.: - Notes on Aśoka's Seventh and Ninth Rock-Edicts.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 581-86

The author has translated afresh the last line of Aśoka's R.E. VII (Dhauli), explaining his difference with Hultzsch. He has also taken up the expression Ki cha iminā katavyataram yathā svagāradhī of the Girnār version of R.E. IX, and the terms akālikya and ubhayesām occurring in its Kālsī version; and offered his suggestions for a better translation and interpretation than those of Hultzsch.—M.C.

169. Mirashi, V.V. & Deshpande, Brahmanand:—A Unique Tiny Copper Coin of the Rājanya Gaṇa.

JNSI, XXXI, Pt. II, 1969, pp. 177-78.

Discusses a tiny copper coin from Vidarbha having on the obverse the letters 'Rajaña' in Brāhmī with horizontally placed indistinct sign resembling a goad below and on the reverse the figure of a humped bull. The coin dates back to the first century B.C. The legend shows that the coin is of the Rājanya Gaṇa. Their original country seems to be the Doab of the Beas and Sutlej.—U.V.S.

170. Mirashi, V.V.:—Is Vijaya Mentioned in Nagarjunikonda Inscriptions the Name of Cylic Year?

JOIB, XVIII, No. 4, 1969, pp. 318-22

The word Vijaya occurring in line 3 of the Nagarjunikonda inscription of Vīrapurushadatta and in line 2 of that of Ehavala Chāntamūla, could not have meant a cylic year, as such years were not cited at that period; and the expression Savachharam vijayam in both, the passages probably meant a victorious year. Dr. Sircar takes Vijaya as a year of

EPIGRAPHY & NUMISMATICS 61

the 60 year cycle of Jupiter according to the Southern system, thus corresponding to about 273-74 A.D. in the first epigraph; whereas Mr. I.K. Sharma takes it to correspond to A.D. 279-80 according to the Northern system. But Mr. Sharma's interpretation of Vasasatāya of the aforesaid inscription as Varshah Saptamah which forms the very basis of his thesis, is utterly untenable, as it could not have meant the seventh regnal year of Vīrapurushadatta.—M.C.

171. Mukherjee, B.N.: - A Note on the Devni Mori Inscription.

JOIB, XVII, No. 2, 1967, pp. 157-60

An interesting inscription has been discovered in a stūpa at Devni Mori in the Sabarkantha district of Gujrat State. It records the erection of the stūpa "in the year 127 of the Kathika Kings, when the illustrious Rudrasena was the ruling monarch". Both the date and the name of the king are controversial. The latest excavations at Devni Mori and the discovery there of eight silver coins of the Kṣatrapa period tend to refer the year 127 to the era of A.D. 248-49 and to identify Rudrasena with Mahākṣatrapa Rudrasena III. Moreover, the inscription does not describe the Kṣatrapas (R.N. Mehta and S.N. Chowdhary), nor the Kuṣāṇas (D.C. Sircar), nor even the Ābhīras (V.V. Mirashi) as the Kathika Kings. It indicates that the Kathika rulers inaugurated or used the era of A.D. 248-49. It appears that in W. India, there was a Kathika family or tribe who ruled for some time (in or) before 375-76 A.D. Their identification with the Kathæans of Alexander's time may also be considered.—M.C.

172. Mukherjee, Ranjana: - Khāravela and Tramira Daha.

JASC, VII, Nos. 3 & 4, 1965, pp. 129-32.

It is known from the Hāthigumphā inscription that Khāravela, in his eleventh regnal year, "caused Pithumda, founded by a former king or kings, to be ploughed by an 'ass'-plough and destroyed the confederacy of the Tramira lake..." S. Lévi convincingly identified Pithumda with Pityndra, the metropolis included by Ptolemy among the inland cities of Maisolia (the areas on or near the Lower Krishnā, not far from the Godavari district). Tramira can be considered as a variant of Dravida which according to the Mbh., included lands along the coast immediately to the south of the Godavari. Hence it seems that the Colair Lake, situated on the borders of the modern districts of Krishna and W. Godavari, could have been called as a Dravida one or a lake of the Dravida country. It appears that Pithumda was the chief city of confederacy of states or peoples around the lake. The city as well as the confederacy was desired to the lake. The city as well as the confederacy was desired to the lake. The city as well as the confederacy was desired to the lake. The city as well as

173. Mukhopadhyay, Manisha (Smt.):-Queries on Ganapati.

JAIH, II, Pts. 1-2, 1968-69, pp. 112-15.

The activities of Gaṇapati as described in the namaskāra stanzas of Sanskrit inscriptions do not appear to be noticed in the description of the god in literary sources. For instance the ardhanārī form of Gaṇapati, and the God's description as supporter of the Universe do not occur in literature. Gaṇapati's warlike activities and also his pranks and foolishness are described in inscriptions. This we do not find in literature.—H.A.P.

174. Nagaswamy, R.: - Reference to Sankarācārya in Combodian Inscription - Re-examined.

JGIB, XVI, No. 4, 1967, pp. 342-43.

Dr. Coèdes suggested that the expression yenādhītāni śāstrāņi bhagavat-śankarāhvayāt occurring in the inscription Śivasoma at Prasat Kandol Dom, Combodia, probably refers to Śankara Bhagavatpāda, the greatest exponent of the Advaita Vedānta. Scholars following Coèdes have accepted the interpretation and held that Śivasoma visited India and learned at the feet of the great master, as Śankara never went overseas. But the word bhagavān has been used in the epigraph only in a honorific sense, as the very next verse gives bhagavān Rudra as the name of another teacher of Śivāsoma. Moreover, in spite of meticulously relating the names of the various branches of knowledge learnt by Śivāsoma, the inscription does not mention Advaita Vedānta, nor even Vedānta as one of his subjects, nor again of Śivasoma's visit to India. We, therefore, find here probably another Śankarachārya who flourished in Combodia itself during the 8th century A.D.—M.C.

175. Norman, K.R.:—Notes on the Aśokan Rock Edicts

IIJ, X, Nos. 2-3, 1967, pp. 160-70.

Attempts to find patterns in the committing of mistakes, and in the methods of expression, and to employ the findings to explain certain difficulties in the Aśokan Rock Edicts. The author discusses with examples the confusion of n and y; yo, ye=eva; confusion of i and \bar{a} ; confusion of t and d; relative pronouns and adverbs without y and variations in vocabulary.

After consideration of various mistakes and methods of expression, the author draws the conclusion that the king's original orders were inscribed as they had been misheard miscopied and misinterpreted by the various members of the secretariat.—U.V.S.

176. Pandey, C. B.: - The Sātavāhana Coinage.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 637-56.

The author has attempted at studying the following problems of the Sātavāhana coinage: (a) Classification; (b) Original home of the Sātavāhanas as gleaned from their coins; (c) The problem of the founder of the dynasty; (d) The problem of identification of the names of kings on the coins with those mentioned in the *Purāṇas*; (e) Coins of the feudatories of the Sātavāhanas, viz, Mahāraṭhi coins, Ānanda coins and Kuru coins; and (f) The dates of the Sātavāhana feudatory coins.—M.C.

177. Panneerselvam, R.—Further Light on the Bilingual Coin of the Sātāvāhanas.

IIJ, XI, No. 4, 1969, pp. 281-88.

The author refers to a round silver coin published by R. Nagaswamy, bearing a Prakrit legend in Brāhmī on the obverse and a Tamil legend in the same script on the reverse. The legends on both sides mention the name of the king identified with Vasiṣṭaputra Śrī Śātakarṇi (who ascended the throne in about 168 A.D.).

The author furnishes a new reading of the Tamil legend and supplements Nagaswamy's information with a few more details consequent on this new reading. He finds that the Tamil legend on reverse is a word by word translation of the Prakrit legend on the obverse. According to him, the coin makes an important landmark in the history of Tamil of the second century A.D. Tamil enjoyed the position of the official language at the court of the Sātakarņis, who were kings of Andhra.—U.V.S.

178. Raman, K. V.: - Pallava Coins at Kāñchī

JNSI, XXXI, Pt. II, 1969, pp. 185-87.

Discusses eight lead coins brought to light by the excavations at Kāñchī. Taking into account the circumstantial evidence, viz, the presence of the coins in the post-Sātavāhana layers, the use of lead as the material for coinage and the imprinting of Rṣabha, which was the lāñchhana of the Pallavas, the author identifies these coins at least tentatively as those of the Pallavas and in all likelihood belonging to the fifth or sixth century A.D.—U.V.S.

179. Ramayya, S.: - The Unique Chola Coins.

JNSI, XXXI, Pt. II, 1969, pp. 166-69.

Discusses two coins—one attributed to the Chola Emperor, Arinjaya or Arinjika (95%-97nA-10:) Paran the wilkers of Union a Civola (970-85 A.D.).

The first is a silver coin bearing the figure of a stylised lion on the obverse and a legend of four letters in the Nāgarī script of the South of the 10th century on the reverse, the full legend reading 'Arī Jaya'. The second coin is of copper with a little mixture of silver depicting on the obverse an elephant kneeling before a royal standard and on its reverse two lines of Nāgarī inscription—top line 'Uttama' and lower line 'Cholaha'.—U.V.S.

180. Rana, S. S.: -King Candra of Meharauli Iron Pillar Inscription.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 669-76.

The controversial king Chandra of the Meharaulī Iron Pillar inscription has been finally identified with Chandragupta II Vikramāditya by scholars like Hoernle, D.C. Sircar, A. S. Altekar, etc. But lately Dr. S.R. Goyal has tried to re-open the issue by identifying him with Samudragupta. The author here has presented solid arguments against Dr. Goyal's thesis which, he says, is entirely based on the erroneous suggestion of Fleet that the king's original name was not Chandra but possibly Dhāva.— M.C.

181. Rao, B. Vidyadhara: —Occurrence of Sexagenary Cycles in Two Inscriptions of Nagarjunikoṇḍā.

JOIB, XVIII, No. 4, 1969, pp. 323-25.

The word Vijayam occurring in the two Nagarjunikoṇḍā inscriptions of Vīrapurushadatta and Chāntamūla has given rise to a great controversy. It neither means 'victory' (Mirashi), nor the year 'Vijaya' of Jupitor's 60-year cycle (Sircar). Obviously, the word was intended to connote a specific regnal year. In all probability, it indicated the first regnal year of a particular king ascending the throne. The expression Vasa-satāya does not mean regnal year 7 (Varshaḥ Saptamaḥ) as Mr. I.K. Sharma tried to show, but stands merely for a blessing (āśīrvāda) or good wish.—M. C.

182. Ray, S. C.:—Numismatic Evidence of a New Monarch of the Gupta Period.

JNSI, XXXII, Pt. I, 1970, pp. 35-39.

An excavation at Rupar, Ambala undertaken by the Archaeological Survey of India yielded a coin-hoard of seven unique coins. The author gives here detailed description of these inscribed coins—divided into two classes. The legend of the coins reads the name of Vidi sagu which apparently makes no sense. The author thinks that perhaps vidi

in the first line is an incomplete form of the real name of the King and in the second line, perhaps the last letters of the King's title is missing—may be these lost letters 'pta'. So the striker may be a King holding the title Gupta. The letter 'gu' is very similar to the same letter occurring in the coins of the Imperial Gupta Kings. There are also several indications in the coins that the issuer could not be far removed in date from the Imperial Guptas.—G.B.

183. Sadhu Ram: -Three Jain Inscriptions from Jābālipura (Jalore).

JGJRI, XXII, Pts. 1-2, 1965-66, pp. 103-09.

Inscribed on the sides of a pillar in the building called Topkhānā in Jalore (Rajasthan), they belong to the reign of the Chauhan King Mahārājokala Śrī Sāmantadeva-Simha of Jābālipura, ranging from v. 5.1339 to 1362 (=A.D. 1282-1305).

The language is corrupt Sanskrit inscribed in Devanāgarī characters. Two of them record donation of more than 300 Vīsala-pri-drammas by certain donors for making offerings, performing worship, etc., at the shrine of Lord Mahāvīra from the interest of the donated sum. The third gifts a shop worth 301 such drammas and stipulates that offerings, worship, etc. be performed with 30 drammas out of the rent of that shop. Vīsala-pri-dramma was a silver coin presumed to have been issued by the Vāghela ruler Vīsaladeva (c. 1244-62 A.D.).—Author.

184. Sadhu Ram: -Gwalior Inscription of the Gurjara-Pratihāra King Bhoja. (A Revised Study).

JGJRI, XXVI, Pts. 1-3, 1970, pp. 591-616.

It is a revised study of the famous Gwalior inscription of Pratihāra Bhoja. The author has given the full text of the epigraph along with its translation, and added elaborate notes on quite a large number of words and expressions occurring therein. He has also discussed the historical importance of the inscription, pressing into his service other contemporary sources relevent to his purpose.—M.C.

185. Sadhu Ram & Yash Pal: - Rock Edict III of the Great Emperor Aśoka, Gīrnār Version.

JOIB, XVIII, Nos. 1-2, 1968, pp. 14-19.

The complete text (in Prākrit) of the Girnār version of Rock Edict III of Asoka is given here alongwith a Sanskrit rendering, a translation in English, and elaborate notes on a few words of historical interest, e.g. yutā, rājūke, prādesike, anusam yanam, parisa, etc.

186. Sarma, I. Karthikeya:—Bihar Stone Pillar Inscriptions—A Revised Study.

JOIB, XVII, No. 3, pp. 267-74.

The two distinctly separate records of the Imperial Guptas on a pillar found in front of the northern gate of the old fort of Bihar, have been highly controversial. They have been assigned to the reign of different kings like Kumāragupta I, Skandagupta and Pūrugupta. A close study, however, shows that they were issued during the regime—of two different kings of the same name at a considerable interval of times. Bhadrārya was the person connected with the first record and it was issued during the time of Kumāragupta I, whereas it is somebody belonging to the Bhadrārya family that was involved in the second record during Kumāragupta II's reign. Thus there was a lag of at least one generation, during which period Skandagupta's rule intervened (455-67 A.D.). It is also inferred that Skandagupta was succeeded by his son Kumāragupta II who ruled from 468 to 475-76 A.D., whereafter Purugupta's line was established.—M.C.

187. Sastry, S. Ananda: - New Light on Rāṇā Kumbha's Praśastis.

JOIB, XIX, No. 4, 1970, pp. 428-39.

Some fragments of Rāṇā Kumbha's inscriptions have been recovered from the Kumbhalgarh Fort (Udaipur, Rajasthan). Three of Kumbha's praśastis are already known—two from the same place (Nos. 5 & 6), and one from Chittorgarh. Only four slabs of the inscription No. 5 were found, but Pt. Ojha anticipated that a fifth slab also existed. These fragmentary epigraphs now suggest that not only the fifth, but also a sixth one possibly existed. The mutilated pieces give us the personal attainments of Kumbha, his composition of musical texts like Sangītarāja and of the Gīta-govinda Kāvya etc.,—in other words, they deal with Rājavarṇanam.—M.C.

188. Shah, Umakant P.: - A Further Note on Ramagupta Inscriptions.

JOIB, XVIII, No. 3, 1969, pp. 254-55.

The historicity of the imperial monarch Rāmagupta known from Viśākhadatta's Devī-Candraguptam is now fully corroborated by his copper coins and three epigraphs from Vidiśā. The characters of Rāmagupta and Chandragupta depicted in the Devī-Candraguptam should, therefore, be given more credence, which relates that Rāmagupta was a noble soul and had abdicated his throne in favour of his younger CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar brother Chandragupta.

EPIGRAPHY & NUMISMATICS 07

The names of Jain ācāryas given in the Rāmagupta epigraphs have also been discussed.—M.C.

189. Shastri, Ajay Mitra:—Some Observations on the Hisse-Borala Inscription of Vākāţaka Devasena.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 617-28.

The Hisse-Borala inscription of king Devasena of the Vatsagulma branch of the Vākāṭakas is one of the most important epigraphical discoveries of recent years inasmuch as it is the only dated record (Saka 380) of the dynasty. The date, however, is controversial. The author has discussed at length the views of Dr. V.B. Kolte, Dr. G.S. Gai and Shri Shankaranarayana and concludes with Dr. Kolte that, apart from the Saka era, there are exact astronomical observations in the inscription on the construction of the Sudarśana lake with reference to the position of the Saptarṣis.—M.C.

190. Shastri, H.G.: -Two Maitraka Copper-Edicts from Vadnagar.

JOIB, XVII, No. 1, 1967, pp. 59-63.

Two copper-plates, one each of the Maitraka Kings Šīlāditya IV and Šīlāditya V, have come to light from Vadnagar in Gujrat. The first one records the grant of a village to a Brāhmaṇa of the Saṅkṛtya gotra; the dūtaka Śrī Bhartṛvaḍḍha. The royal edict was composed by Balādhikṛta Śrī Gillaka who also composed the grants issued by Śīlāditya V. The second copper-edict records the grant of two villages, viz., Mandiyapadra in Surāṣṭra and Pippalāvīgrāma in the Lāṭa Viṣaya, to a Brāhmaṇa named Bhaṭṭa Jayeśvaradatta of the Sāṅkṛtya gotra. The dūtaka of the grant is Prince Śīlāditya. The inscription belongs probably to 702 A:D. and 722 A.D. Both the edicts contain eulogistic passages about the Maitrakas, Bhaṭārka, Guhasena, Dharasena II, Śīlāditya I, etc. The edicts show the patronage received by the Brāhmaṇas of Ānandapura from the Maitraka kings of Valabhī.—M.C.

191. Shastri, H.G.:—The Text of the Two Copper-Edicts from Vadnagar.

JOIB, XVII, No. 2, 1967, pp. 181-91.

The complete text of the two Maitraka copper-edicts of Śilāditya IV and Śilāditya V (Vide JOIB, XVII, No. 1, pp. 59 ff.) is given here in Devanāgarī, bar-brighta Parsinales have been supplied.—M.C.

192. Singh, Jai Parkash: - The King and Queen Type of Skandagupta.

JNSI, XXXI, Pt. II, 1969, pp. 155-59.

Such coin-types were issued by Chandragupta I, Chandragupta II, Kumaragupta I and Skandagupta. There is no controversy regarding this type of coins of first three rulers, but this type of Skandagupta was styled by Smith as King and Queen type. Allan later called these coins as King and Lakṣmī type. Altekar favours Allan's view.

The author discusses the problem and finds that most probably the King and Queen are depicted on this coin-type and that these coins cannot be isolated from other coins of this type issued by the earlier Kings of the Dynasty. Skandagupta, however, seems to have added certain features of the Archer type to these of his coins.—U.V.S.

193. Singh, Sarug Prasad:—Discovery of Kalacuri and Gāhaḍavāla Coins of Bihar.

JAIH, II, Parts 1-2, 1968-69, pp. 29-38.

On the basis of the discovery of Kalacuri coins in Bihar, it is contended that Kalacuri Gāngeyadeva's rule extended over North Bihar. This also supports the theory of his son Karma's invasions of that region. Similarly, the discovery of Govindachandra Gāhaḍavāla's coins in Monghyr, Patna and Ranchi districts indicates the inclusion of a major portion of the present South Bihar in his Kingdom. This position of the Gāhaḍavālas was later on taken up for some time by the Pālas and then by the Senas. This region was thus a bone of contention between the four powers for a long time.—H.A.P.

194. Sircar, D.C.: - Nīlācala Plates of Kings Mādhava of Kāmarūpa.

JAIH, II, Pts. 1-2, 1968-69, pp. 65-83.

This is a critical study of a copper-plate charter published by Prof. Maheshwar Neog under the title "The Nīlācala Grant of an unknown Kāmarūpa King" in the Journal of the University of Gauhati, Arts, Vol. XVI-XVII, pp. 209-14. The author has tried to establish that the donor of the charter was a king of Kāmarūpa named Mādhava or Mādhavadeva. According to Prof. Neog, the document and its donor belong to the period of Ahom-Muslim hostilities i.e., to the seventeenth century. Dr. Sircar disagrees with this view for, according to him, the epigraph should be assigned on palaeographical grounds, to the fifteenth century.—H.A.P.

195. Sircar, D.C.:—Note on S.K. Bhowmik's Views on the Prabhās-Pāţan Copper-plate.

JASC, VIII, No. 2, 1966, pp. 79-80.

The Prabhās-pāṭan copper-plate is indeed some gibberish in the late Perso-Arabic (Urdu) script and was apparently intended to be used by a Muhammadan as a tābīz or talisman. The rantras of the Brāhmaṇical Hindus and Jainas, and the dhāraṇīs of the Buddhists are, similarly, talismans. In fact, five talismanic plates have been noticed also in the Annual Report on Indian Epigraphy during the past few years. Sircar agrees with the technological conclusions arrived at by Sri Bhowmik but is not convinced about the dating of the plate, because the Perso-Arabic characters appear to be far too late for a date before the late mediaeval period.—M.C.

196. Srinivasan, C.R.: -- Iļakkāśu.

JNSI, XXXI, Pt. II, 1969, pp. 170-76.

Aims at the study of ancient Iļakkāśu (etymologically meaning 'coin of Ceylon' or 'Ceylon coin') and its historical aspect. From epigraphic records it is evident that Parāntaka I (907-45 A.D.) might have introduced this coin into his country soon after his conquest of Ceylon. The next reference of this coin is found in the records of Sundara Chola (957-973 A.D.), Uttama Chola (970-985 A.D.), Rājarāja I (985-1014 A.D.). Mention of Iļakkāśu is not found in the Pāṇḍyan inscriptions except in a couple of records of Solanta-laikonda Vīrapāṇḍya (c. 946 A.D.). The currency and popularity of this coin for more than six decades in South India indicates that it was an accepted legal tender in that period.—U.V.S.

197. Thaplyal, K.K.: - Greek Devices on Some Rajghat Sealings: A Review.

JNSI, XXXI, Pt. II, 1969, pp. 135-39.

Several sealings with Greco-Roman devices have been unearthed at Rajghat (Varanasi). Many of these come from stratified levels ascribable to second-third centuries A.D. It has been suggested that these sealings belong to the period of Indo-Greek invasion in second century B.C. The author, however, takes these sealings, to be an outcome of trade-relation. Such finds from Taxila, Varanasi and Niya (in Central Asia) suggest close contact between these sites. There might have existed colonies of Greco-Roman merchants at such places in the early centuries of the Christian era, who maintained relations with each other.

198, Thaplyal, K.K.: —Seals of Dhanabhūti, Vadhapāla, Dhanabhūti (II) and Hastipāla. (Pts. I and II).

JNSI, XXXI, Pt. II, 1969, pp. 181-84.

Describes four seals and sealings of Dhanabhūti, Vadhapāla, Dhanabhūti II and Hastipāla. Since the seals of Dhanabhūti and Hastipāla and the sealing of Vadhapāla have been found at Kauśāmbī, in the opinion of the author, these seem to have been the rulers of the place, Bharhut being within their Kingdom. The find of a single sealing of Dhanabhūti II at Rajghat may or may not suggest his rule over that region.—U.V.S.

199. Thaplyal, K.K.:—Did Toramāņa Conquer Gangetic Valley?

Evidence of a Kauśāmbī Sealing Re-examined.

JNSI, XXXI, Pt II, 1969, pp. 184-85.

The author disagrees with the suggestion of Chattopadhyaya that Mihirakula, aud not Toramāṇa, conquered the Gangetic valley and that the sealing of Toramāṇa was carried to Kauśāmbī from somewhere else. The legend Toramāṇa is impressed on the same lump on which is also impressed the seal of the Ghoshitārama monastery. The seal of this monastery was undoubtedly struck at Kauśāmbī and hence the second should also have been struck at the same place. The counterstriking on the monastery seal-impression seems to have been done to show the authority of Toramāṇa also over the religious institutions.—U.V.S.

200. Tripathy, Kunja Behari:—Bānpur Copper plate Inscription of Somavamśī Indraratha.

JASC, VIII, No. 4, 1966, pp. 271-76.

The Bāṇpur charter engraved on three copper-plates and deciphered for the first time here glorifies the Somavmśi monarch Indraratha who granted a village to the Brāhmaṇas in the Puri district near the Chilka Lake. The categories of officers enumerated and the list of taxes from which the donated village is made immune, are interesting. Certain taxes like andhārua, pratyandhārua, chittola, etc., still defy interpretation. The charter offers valuable help to our knowledge of Somavamśi history. It is dated in the 6th regnal year of Mahārājādhirāja Indradeva and belongs to the first half of the 11th century A.D.—M.C.

201. Tucci, Giuseppe: - Preliminary Account of an Inscription from North-Western Pakistan.

EW, XX, Nos. 1-2, March-June 1970, pp. 103-04.

The Inscription starts with an invocation to Ganesa, followed by the date Samvat, 120, etc. It commemorates the foundation of matha, located in Marmalika, by Ratnamanjari, daughter of a certain Danuma (or Hanuma) bearing the title mahārājādhirāja-kirāta-pakṣābhimukha. The sūtradharika is Aranima. To the matha is annexed an agrahāra of houses, landed properties, etc. The usual curses against whomsoever altering the donation ends the record.

The language is poor Sanskrit and characters date to 8th-9th century.—S.R.

202. Verma, T.P.: - The Line of Dhanbhūti.

JNSI, XXXI, Pt. II, 1969, pp. 143-50.

Discusses the evidences of coins and seals from Kauśāmbī and Varanasi and the chronology of the kings of the line of Dhanabhūti. On the basis of palaeography, the author is in agreement with Dani who assigns the Bharhut gateway inscription of Dhanabhūti to the Ist century A.D. This is further confirmed by the occurrence of the sealing of Dhanabhūti II in stratum 3 of period III of Rajghat excavations i.e. late Ist century A.D. or early 2nd century A.D.—U.V.S.

V GEOGRAPHY

203. Mehta, R. N.: -Sudarśana Lake.

JOIB, XVIII, Nos. 1-2, 1968, pp. 20-28.

The Sudarśana lake near Junāga¢h (Saurastra) is of great historical interest, as the rock-edicts of Aśoka, Rudradāman's inscription and that of Chakrapālita are inscribed on a rock near the lake. A survey for the proper identification of the site was, therefore, taken up in 1967-68. The dam referred to in the above inscriptions could be traced out near the confluence of the rivers Suvarṇasikatā and Palāśinī. The first dam constructed by Chandragupta lasted for about 450 years, and then Rudradāman's repairs gave it another life of three centuries. It was repaired once more during the regime of Skandagupta. Most probably, it finally breached in the 8th-9th century. The dam was about a kilometre long, 100 metres broad at the base and 11 metres broad at the top, and, on the average, 17 metres high.—M.C.

204. Mirashi, V.V.:—Location of the Hermitage of Agastya in the Deccan.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 197-202.

Examines the location of the hermitage of Agastya and fixes the exact location in the Deccan on the banks of river Godavari. This, the author corroborates from the account given in Rāmāyaņa, Uttararāmacarita and other literary sources.—D.A.

205. Suraj Bhan: - Srughna or Śugh- An old capital of ancient Punjab.

VIJ, V, Pt. i, 1967, pp. 84-89.

Contains mainly the results of the excavation of the ancient mound of Sugh and identifies it with Sulo kin na of Hieun Tsang and Turghna of Taittirīya Āraņyaka.—D.A.

VI HISTORY

206. Agrawal, Jagannath: - The Status of Skundagupta's Mother.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 325-27.

Examines different theories of H.C. Raychaudhuri, A.L. Basham, Fleet, P.L. Gupta and Dashrath Sharma, propounded on the status of Skandagupta's mother and presents a new interpretation of the genealogical portion of the Bhitari epigraph, corroborated by Bilsad inscription on the subject.—D.A.

207. Askari, S.H.: - Hunting in India under the Early Turks.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 33-43.

Brings out interesting references and factual details from the contemporary Persian Literature and chronicles about the longing for field sports and fondness for, and pursuit of, chase among the powerful Turkish rulers like Qutbuddin, Iltutmish, Balban, Alauddin and the Tughlaq Sultans, especially Feroz Shah.—D.A.

208. Behera, S.C.: -Chronology of the Gangas of Śvetaka.

JOIB, XIX, No. 4, 1970, pp. 361-68.

The author, after a critical study of the fifteen copper-plate grants found in the southern part of Ganjam district, provides a tentative basis for the chronology of the Ganjas of Svetaka. He thinks that the Samvat used in the grant of Jayavarmā, a king of this line, was very probably Bhauma Samvat.—H.A.P.

209. Banerji, Adris :- Pre-Islamic Gaur.

JOIB, XVII, No. I, 1967, pp. 1-7.

Several visits paid to Gaur, Māldā and W. Dinājpur districts prove beyond doubt the existence of pre-Islamic remains, having been often rebuilt by Muslims later on. The Chamkatti Masjid and the Chikā Masjid at Gaur and many others were originally Hindu structures. Proceeding from Bāghavādī along the Māldā-Bālurghāt road, one meets with a series of undoubted Hindu settlements at Gājole, Habibpur, Rānīgarh, Debralā, Patharphāt ar Bahashara, Kahiāchak and

Sonārpul jungles extending towards Pūrṇabhavā river, on the banks of which are the ruins of Bangarh. All these sites have supplied images of Hindu and Jaina affiliations, now in different museums. The most interesting is the Ekḍālā complex, generally taken as founded by the Turco-Afghans. Pāṇḍuā or Hazrat Pāṇḍuā and the long line of mounds on either side of Māldā-Gaṅgārāmpur road, as also those near Rāi-Khān Dīghi, are strewn with Hindu architectural and sculptural fragments.—M.C.

210. Bhargava, P.L: :—The Original Home of the Aryans and Indo-Iranian Migrations.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 219-26.

Analyses the principal theories on the original home of the Aryans and Indo-Iranian migrations. The author's thesis is that the ancestors of the Indians and the Iranians were an undivided people in the age of the Rgveda. The separation of the Iranians and the Indians took place after the composition of the bulk of the Rgveda.—D.A.

211. Chauhan, Devising: - Arab Horses in India.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 391-94.

An attempt is made to trace references to the Arabic horses in some Indian languages and the assimilation of the Taji or the Sanskrit term Tajika for Arabic horses into Teji.—D.A.

212. Chatterjee, Rama (Smt.): — Members of a Mediaeval Brāhmaņa Family Ruling in Gayā and Their Religious Activities.

JASC, VII, Nos. 1 & 2, 1965, pp. 7-12.

Five inscriptions found at Gayā, viz, the Narasimha Temple inscription, Kṛṣṇadvārikā Temple inscription, Akṣayavaṭa inscription, Śītalā Temple inscription and a fragmentary epigraph show that in the Brāhmaṇa family (Mahādvijarājavamśa) of Paritosha was born one Śūdraka who became the protector of Gayādhāma, thus indicating a local rule under the suzerainty of the contemporary Pāla monarch. Śūdraka's son, Viśvarūpa, began his rule at Gayā as a feudatory of Nayapāla, and continued it up to the beginning of Vigrahapāla III's reign. Viśvarūpa's son, Śrīmān Yakshapāla, might have thrown off the Pāla yoke due to the anarchy during the reigns of Vigrahapāla III, Mahīpāla II and others. Vaiṣṇavism was the principal religion of Gayākṣetra, the most adorable forms being the Gadādhara and Janārdana aspects of Viṣṇu. Siva and Sūrya were also was shippedkul Khine Complesarofardifferent gods

built by Viśvarūpa's family satisfied the religious needs of the people. Acts of piety, again, like excavating tanks, distributing free food from satra-dharmaśālā, etc. became their regular activities. Thus this Brāhmaņa family immensely enhanced the glory of Gayādhāma.—M.C.

213. Chattopadhyaya, Sudhakar:—A Note on the Sātavāhanas.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 375-81.

The author examines the available archaeological materials in the background of the Purāṇic accounts on the Sātavāhana branch. His main findings are that this branch came to power during the time of Kāṇvas and that for the early kings of this dynasty, the accounts in the Vāyu and the Brahmāṇḍa purāṇas are comparatively authentic; while for Gautamīputra and his successors, those in the Matsya purāṇa are more correct.—D.A.

214. Chattopadhyay, Aparna:—A Note on a Possible Cause for Delay and Hindrance in Aśoka Maurya's Coronation.

JOIB, XVII, No. 4, 1968, pp. 373-75.

According to the author, the possible cause for delay and bindrance in Aśoka's coronation should be studied with reference to the social attitude and conditions of the times. The fact that he was the son of a Brāhmaṇa woman largely explains the situation, Citing literary traditions, it is pointed out that the status of a Brāhmaṇa lady married to a royal Kṣattriya family was not a honoured one and the son begotten of such a marriage could not have a strong position and legal claim to paternal property.—H.A.P.

215. Chattopadhyay, Aparna:—Mujmalu-t-Tawarikh and the Rāmagupta Problem of Gupta History.

JOIB, XVIII, No. 4, 1969, pp. 331-36.

The story of Rewwal and Barkamaris in the work Mujmalu-t-Tawarikh does not represent the Rāmagupta episode mentioned in literary traditions. The author after critically examining the details as given in the said work, rejects the identification of Rewwal with Rāmagupta and Barkamaris with Chandragupta on the ground that their father Rasal cannot be identified with Samudragupta. The latter is not known to have established his kingdom in the South and he was not dispossessed of his ancestral kingdom in the North due to the attack of a rebel. The similarity of the plots and names only suggests that the plots-off Previous and Ramaria was constrained and Arabia by some

sailors or traders and was known to the author of the work under discussion.—H.A.P.

216. Dharaiya, R.K.: — The Last Days of Nānā Saheb Peshwa in Gujarat.

JGRS, XXX, No. 4/120, Oct. 1968, pp. 252-55.

On the basis of the interviews with some contemporaries of Nānā Sāheb at Shihore and an original document of the statement made in the presence of the magistrate of Shihore by Jadiben who claimed to have served Nānā Sāheb for about five years, the writer attempts to prove that Nānā Sāheb died at Gujarat in Samvat 1959 (1902-1903 A.D.), on the eleventh day of Śrāvaṇa in the morning at eight o'clock.—D.A.

217. Fatimi, S. Qudratullah: —Glimpses of the Maritime History of Pakistan.

JPHS, XVI, Pts. 2 and 3, April-July 1968, pp. 190-97.

Traces the maritime history of Pakistan from the Harappan period up to the present day. The author mainly deals with the role and contributions of the Bengalis of East Bengal in the field of maritime activities.—D.A.

218. Fischel, Walter J.: -The Exploration of the Jewish Antiquities of Cochin on the Malabar Coast.

JAOS, 87, No. 3, September 1967, pp. 230-48.

Contains a historical survey of the material bearing upon the association of the Jews with the Malabar Coast from the 15th century to the independence of India in 1947, under the Portuguese, the Dutch and the English. The author refers to two copper-plates on which are engraved in the ancient Tamil language, certain privileges granted to Joseph Rabban by the Hindu ruler of Malabar, Bhāskara Ravi Varmā. He also discusses the accounts of travellers and missionaries and some Hebrew letters and chronicles which convey interesting details about the Jewish settlement in Cochin.—U.V.S.

219. Gopal, Lallanji:—Economic Self-sufficiency of Ancient Indian Villages.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 763-70.

Discusses the problem of economic self-sufficiency of ancient Indian villages on the basis of Megastheries, Handword and the

Arthaśāstra, and has elaborately dwelt on the balute system or batai in this connection. He concludes with H.S. Maine that the Indian villages included "a nearly complete establishment of occupations and trades for enabling them to continue their collective life without assistance from any person or body external to them".—M.C.

220. Goswamy, Karuna (Mrs.): — The Bāthu Shrine and the Rājās of Guler: A Brief Survey of a Vaiṣṇavite Establishment.

JIH, XLIII, Pt. 2, 1965, pp. 577-85.

The Bathu shrine, patronised by the chiefs of the Guler Hill State, is of basic importance to the understanding of the spread of Vaisnavism in these regions. The original temple owes its existence to the favour of a Brāhmaņa widow, Bodlī by name, and a contemporary of Rājā Bishan Singh, the clue to whose name is neither found in Vogel's History of the Punjab Hill States, nor in the vernacular histories of Thakur Kahn Singh Balauria and Diwan Sarbdial, as well as in the Guler chronicle Dilīpataranginī. But evidence from the Pindori history, oral tradition at Bāthu, the Settlement Record of 1868, the portrait of a standing middle-aged man with an inscription at the back describing him as 'Rājā Bishan Singh Guleriā', reproduced by Khandālavāla and assigned to c. A.D. 1750 by him, prove his accession in A.D. 1741. Bishan Singh's patronage of the temple gave great fillip to the spread of the Vaisnava faith among the Guler Rajas and the people. The Mahants also possess pictorial records of Pāhārī paintings, of which two are of great significance—one depicting the portrait of Govardhana Chand bowing before Bhagavānjī and Nārāyaņajī and the other of Rājā Dilip Singh with his name inscribed on the border. The interest lies in their vigorous and primitive style, the use of vegetable and pure colours and the treatment of figures reminiscent of the Basohli idiom, as also the highly stylized treatment of mountains and water indicating an early date. This shows patronage of Pāhārī art by a Vaisņava establishment, and not the connection of the style with Vaisnavism as generally believed .- S.R.

221. Gupta, S.K.: - The Aryan Problem.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 737-42.

Propounds that no problem of the Āryan race as such fundamentally exists. Basically, there is only one human race. A linguistic and traditional study of the Vedic and Purāṇic literature, as also of the Āvestā and other allied sources, points to some place in the Himālayas in northern India as the original habitat of all the existing races of the world. Anthropological and ethnological differences, in fact, have arisen only centuries after their migration to various regions, due to

differences in altitude, climatic conditions, environment, group isolation, diet and other intangible factors. -- M.C.

222. Handa, Devendra: - Proto-Historic Culture Complex of Panjab.

VIJ, VII. Pts. 1-2, 1969, pp. 119-29.

Analyses systematically the proto-historic culture complex of the Panjab on the basis of the latest excavations at Kot-Diji, Kālibaṅgan, Lothal, Maithal, Rupar, Hastināpur, Ahichhatra, etc. The author establishes that the Panjab remained under occupation almost continuously from the early proto-historic times and has witnessed large-scale movements and amalgamation of peoples and their culture.—D.A.

223. Jain, Kailash Chand: - History of Khedā.

JOIB, XVI, No. 4, 1967, pp. 382-85.

Kheḍā or Lavanakheḍa (5 miles from Nagara near the bank of Luni River in Rājasthān) was the capital of Rāṭhors. Originally under the Paramāras of Jālor, it was taken possession of by the Chauhāna rulers of Nāḍol later on. The Chauhāna Rāṇā Kelhaṇa (1163-92 A.D.) sent special invitations to the Jaina saint Jinapatisūri for visiting Kheḍā in 1194 and 1197 A.D. The Sūnḍhā inscription says that Udaisimha (1205-49 A.D.) was the lord of several districts including Kheḍā. His successors Chāchigadeva, Sāmantasimha and Kānhaḍadeva also had always had Kheḍā under their sway. Lastly, taking advantage of the defeat of the Chauhānas at the hands of the Muslims, the Rāṭhors occupied the place. Kheḍā was a great centre of Jainism wherefore Jinapatisūri, etc., were closely associated with the site. There are also temples of Brahmā, Bhairava, Mahādeva and Chaharbhujajī here, the last two belonging most probably to c. 10th and 12th century respectively.—M.C.

224. Jamindar, Resesh C.: — Were the Western Kşatrapas Viceroys of the Kuṣāṇas?

JGJRI, XXVI, Pts. 1-3, 1970, pp. 703-08.

Presents several arguments to show that the Western Kşatrapas, particularly Bhūmaka, Nahapāna and Chaṣṭana, were in no way subordinate to the Kuṣhāṇas. Their titles like Kṣatrapa or Mahākṣatrapa, or even terms like Suvarṇa and Kuṣāṇamūle occurring in their inscriptions, oare motoconvincing para of their being Kuṣāṇa viceroys. The author, agreeing with Dr. S. Chattopadhyaya and

70

further extending his thesis, comes to the conclusion that the Kşatrapas were all independent kings.—M.C.

225. Joshi, M.C. & Joshi, J.C.: - A Study in the Names of Aśoka.

JOIB, XVII, No. 4, 1968, pp. 415-24.

Aśoka has been taken by majority of scholars as a personal name. But the author, on the basis of literary traditions, shows that Piyadasi, and not Aśoka, was the personal name of the monarch. The classification of the Aśokan inscriptions, which the author presents, also shows that majority of the inscriptions mention the great Maurya emperor as Piyadasi. As an individual, he always preferred to call himself Piyadasi and not Aśoka, and hence it should be taken as his personal name. The latter name was a title which might have been conferred on him by the Buddhist community subsequent to his joining as an Upāsaka, sometime after the Kalinga War.—H.A.P.

226. Joshi, T.D.: - The People of Gujarat and Shivaji.

JGRS, XXX, No. 4/120, Oct. 1968, pp. 256-58.

The impression that Shivaji was a plunderer and that he looted the city of Surat in Gujarat, well-known for its fabulous wealth, is not warranted by facts. The fact is that Gujarat suffered heavily at the hands of the Muslim rulers including Aurangzeb who was governor of Gujarat between 1645-47. Shivaji attacked Mughal forces stationed in Surat twice, once in 1664 and again in 1670, and also ordered for collection of 'chauth', i.e., 1/4 income as tax, but he never indulged in indiscriminate plunders. In fact, he wrote a letter to the governor of Surat saying that the machinations of Aurangzeb had forced him to keep an army for the defence of the people and country and, therefore, the expenditure on army should be borne by the subjects.—D.B.S.

227. Kashalikar, M.J.: - The Origin of the Pāndavas.

JOIB, XVI, No. 4, 1967, pp. 349-59.

The Mahābhārata (Mbh.) gives us the well-known story of the origin of the Pāṇḍavas: the marriage of Śāntanu and Satyavatī; the birth of Chitrāngadā and Vichitravīrya; the birth of Dhṛtarāṣṭra, Pāṇḍu and Vidura from the widowed wives of Vichitravīrya through levirate; and the origin of the Pāṇḍavas in the same way from Pāṇḍu's wives. Kuntī and Mādrī. The Mbh. is not a homogeneous work and many authors belonging to various periods and regions have contributed to the original nucleus of the story, thus trying to justify the system of niyoga and even hide it Osya attributing the avent hide and power to the Pāṇḍavas.

The Harivamsapurāna of Jinasena (8th century), the Mahāpurāna of Jinasena and Guṇabhadra (9th century), and the Pāṇḍavapurāṇa of Subhachandra (16th century) reveal a deliberate and all-round effort to wipe out the stigma of immorality associated with the birth of Dhṛta-rāṣṭra, Pāṇḍu, Vidura and the five Pāṇḍavas.—M.C.

228. Kirthisinghe, P. Buddhadasa: -The Legacy of Ašoka.

MR, CXXIV-V, No. 8, August 1969, pp. 602-05.

An analysis of Asoka's contribution to Indian culture. Some of his edicts specially the Bhadra edict, Rock edict II, R.E. XIII, P.E. Delhi, and R.E.X have been studied to show how Asoka cultivated the golden principle of Buddhism, viz., tolerance.—G.B.

229. Krishan, Y.: - Did Asoka Become a Buddhist Monk?

VIJ, V, Pt. 2, 1967, pp. 200-05.

Establishes that Emperor Asoka had not joined the Buddhist order as a monk and was only very closely associated with the sampha, at least for one year after his becoming an upāsaka. Different Rock and Pillar Edicts as well as the contemporary Buddhist works have been reinterpreted for this purpose.—D.A.

230. Lahiri, Ajoy Kumar:—A Reappraisal of the Pāla-Pratihāra-Rāshţrakūţa Tripartite Struggle (A.D. 750-770).

VIJ, VII, Pts. 1-2, 1969, pp. 100-08.

Discusses the probable factors leading to the Pāla-Pratihāra-Rāshṭrakūṭa conflict. The author examines in detail the roles of Vatsarāja, Dhruva, Dharmapāla and Devapāla, on the basis of a number of inscriptions and copper-plates.—D.A.

231. Majumdar, R.C.:—A Forgotten Episode in the Mediaeval History of Bengal.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 187-92.

Attempts to elucidate the significant role of the forgotten zamindar King Kans (also named Rājā Gaņeśa), and his son Jadu (Jalal-ud-din), who ruled in Bengal between A.D. 1415 and 1418. The author examines a number of coins, texts of contemporary letters and literary references and thereby process the industry and the contemporary letters and literary references in the mediaeval age.—D.A.

232. Majumdar, R.C.: -New Light on the History of Bengal.

JASC, VII, Nos. 1-2, 1965, pp. 1-6.

The recent discovery of five new copper-plate grants belonging to the Chandra dynasty of Bengal helps us in reconstructing the complete genealogy and approximate chronology of the following seven rulers of the family: (1) Pūrnachandra, (2) Suvarnachandra, (3) Trailokyachandra (875-905 A.D.), (4) Śrīchandra (905-55 A.D.), (5) Kalyāņachandra (955-85 A.D.), (6) Ladahachandra (985-1010 A.D.) and (7) Govindachandra (1010-1035 A.D.). It is now known (a) that Trailokyachandra was a great ruler and defeated the Gaudas; (b) that Śrīchandra's kingdom included the region round Sylhet; (c) that Śrīchandra defeated the rulers of Gauda and Pragjyotişa, reinstated Gopāla on the throne and restored the captive Pāla queen; and (d) that Kalyanachandra defeated the Mlechchhas on the Lauhitya river, as well as the Gaudas. The various historical data have been discussed under the following heads: (1) Gauda, (2) Political status of the Chandra rulers, (3) Political condition of Bengal in the 10th century, (4) Recovery of the lost ancestral kingdom by Mahīpāla I and (5) Kāmarūpa.-M.C.

233. Mehta, K.L.: -History of Sesame in India and Its Cultural Significance.

VIJ, V, Pt. 1, 1967, pp. 93-107.

Attempts to elucidate the historical, philological, botanical and ethnological origin of sesame in India. He traces it from the 3rd dynasty of Ur. (c. 2350 B.C.). An analytical study of the history and cultural significance of sesame in India, an improvement over the earlier theories of P.K. Gode, Om Prakash and A.B. Joshi.—D.A.

234. Mirashi, V.V.: - Some Aspects of the Rāmagupta Problem.

JOIB, XIX, Nos. 1-2, 1969, pp. 139-51.

Dr. Gai's discovery of the three important inscriptions of Mahārājādhirāja Rāmagupta proved unquestionably the historicity of the king. There are, however, still some vexed problems left, e.g., the moral character of Rāmagupta and Chandragupta II, the absence of Rāmagupta's gold coins, the correct assessment of the Devī-Candraguptam, the identification of the place where the incident occurred, etc. The only possible conclusion in the light of the available evidences would be that Vikramāditya killed, or caused to be killed, his brother Rāmagupta and then martied his gueen Dirithyadevi of child was waminī. There might

have been extenuating circumstances that justified his actions. Further, the enemy who had entrapped Rāmagupta was probably a king of the Kuṣāṇa dynasty and the encounter took place in the Jālandhar region.

—M.C.

235. Mukherjee, B.N.: - A Note on the Date of Kanishka I.

OH, XVII, Pt. 1, Jan. - June 1969, pp. 33-38.

On the basis of the data provided by the *Hou Han.-shu*, composed by Fan-Yeh (died c. A.D. 445), and on epigraphic and numismatic evidences, the author provisionally accepts A.D. 78 as the inaugural year of the reign of the Kuṣāṇa emperor, Kanishka I.—U.V.S.

236. Nagaswamy, R.: - Religious Tolerance - A Historic Perspective.

VK, LIX, Pt. 2, June 1967, pp. 108-11.

Sangam classics, like the Silappadikāram, reveal that the rulers of the Tamil country respected all religions alike. A Brahmin lady Mālatī visited a Buddhist Caitya, a Jaina temple and a Hindu shrine. Aśoka preached religious tolerance. The Śaka and Kuṣāṇa emperors worshipped Śiva, Vāsudeva, Buddha and Jaina alike. Pallava rulers (from 3rd to 9th century A.D.) in N. Tāmilnāḍ styled themselves as parama-brāhmaṇas, parama-bhāgavatas and parama-māheśvaras, worshipped Śiva and Viṣṇu, and yet upheld faiths like Buddhism and Jainism.

A cave temple at Mandagapattu has its back-wall cells dedicated to Brahmā, Siva and Viṣṇu. Similarly, cave temples at Māmallapuram have sculptures of Viṣṇu, Siva, Mahishāsuramardinī, Harihara, etc. An inscribed verse enumerates the Buddha as an avatāra of Viṣṇu.

Religious tolerance was practised by all the contemporary dynasties of the South. The rock-cut cave at Tiruchirapalli enshrines Siva and Viṣṇu in two cells and Gaṇeśa, Subrahmaṇya, Brahmā, Sūrya and Durgā in rear panels. It is, therefore, evident that religious tolerance was widely prevalent in ancient times. —S.R.

237. Pande, Shyam Narain: — Identification of the Ancient Land of Uttarakuru.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 725-36.

The exact location of Uttarakuru is a controversial issue of historical geography The author has enriched his article with three maps—two traditional and one quasi-modern—and has taken into account

all relevant ancient texts dwelling on Uttarakuru to ultimately conclude that it was the region around the Tarim Basin, near the present-day Chinese and Russian provinces of Sin Kiang, and located between the two ancient rivers Sītā and Bhadrā, as far as the Uttara-Samudra (Aral Sea).—M.C.

238. Paradkar, M.D.: -Social Conditions in the Nāyādhammakahāo.

JOIB, XVIII, Nos. 1-2, 1968, pp. 55-63.

The work Nāyādhammakahāo, the sixth Anga of the Švetāmbara Jaina Cannon, is indeed a repository of valuable and interesting information regarding all aspects of the then social and cultural life in India. It gives details of the contemporary royal life; the palaces of kings and their harems; the different crimes and punishments therefor; the wars and diplomacy; agriculture and farming; social celebration and the decorative styles; the precious minerals and ornaments; trade by landroutes as well as water-routes; the aesthetic arts like music, dancing, and painting; the position of women in society and polygamy; the worship of various deities such as Inda, Khanda, Siva, etc.; the samskāras like jātakarma and nāmakaraṇa; and the various superstitions prevalent at its time.—M.C.

239. Rana, S.S.: -King Candra of Meharauli Iron Pillar Inscription.

JOIB, XVIII, No. 4, 1969, pp. 326-30.

This is a refutation of the theory of Dr. S.R. Goyal who identifies the King Chandra of Meharauli Inscription with Samudragupta. On the basis of palaeographic, numismatic and epigraphic evidences, the author has tried to establish the identity of Chandra with Chandragupta II. It has been pointed out that the epithet Chandra is not found in any of Samudragupta's records. There is no evidence to prove that Samudragupta ever conquered the Vāhlikas. The acquisition of the sole supreme sovereignty mentioned in the inscription is applicable most suitably to Chandragupta II, and not to Samudragupta.—H.A.P.

240. Rao, B.V. Srinivasa.: —Glories of the Later Veerasaiva Rulers of the Sangama Dynasty of Vijayanagar Empire.

JGJRI, XXIII, Pts 1-4, Jan.-Dec. 1967 pp. 73-90.

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241. Rao, M. Rama: - A Note on the Vișnukundins.

JIH, XLVI, Pt. 2, August 1968, pp. 217-26.

Explains some of the untenable views expressed by several writers about the Viṣṇukuṇḍins in the light of the two Indrapālanagara grants edited by the author himself.—D.A.

242. Ray, S.N.:—On The Chronological and Historical Analysis of a Purāṇic Legend on Phallic Worship.

JOIB, XVII, No. 2, 1967, pp. 123-28.

An assessment of the legends associated with the Linga-pūjā in various Purāṇas like Viṣṇu, Vāyu, Śiva and Vāmana etc., leaves little room for doubt that the phallic worship was marked by some interesting stages of development. Among certain sections of people, the emblem was supposed to have its connection with the generative organ of Śiva and the Purāṇakāras tried to remove public hatred by way of propounding divine recognition to it. The Purāṇic legends do not, again, give any direct answer to a possible and natural query whether or not the Phallic worship was non-Vedic or non-Aryan in its origin. Possibly, there was an attempt at giving a philosophical and refined garb to the meaning and significance of the worship—originally outside the Vedic fold.—M.C.

243. Reddy, Y. Gopal:—A Note on the Kākatīya Bēta I's Success over the Colas.

JOIB, XVII, No. I, 1967, pp. 66-70.

The most outstanding achievement of the reign of Bēta I, Tribhuvanamalla, the first historical king of the Kākatīya dynasty, was his success over the Cholas, as known from the Kāzipeṭa (1090 A.D.), Pillalamaṛṭi (1202 A.D.) and Pālampēt (1213 A.D.) inscriptions. Bēta I, a petty feudatory chief of Koṭivarsha (mod. Mohabubabād in Warangal dist.), could not defeat the powerful Chola armies on his own. Dr. Rao's view that Bēta stood against the Cholas on behalf of the Eastern Chālukya King Śaktivarman in 999 A.D. is untenable. In fact, it was during the war between the Cholas and the Western Chālukyas that Bēta and his minister Bamma fought on the side of the king Satyāśraya and assumed credit for their success. This event took place between A.D. 1006-1008.—M.C.

HISTORY

244. Reddy, Y. Gopal:—The Art of Warfare under the Kākatīyas of Warangal.

JOIB, XIX, Nos. 1-2, 1969, pp. 119-38.

The Kākatīyas maintained a strong and large army as evidenced by the Pratāparudrīyam, the Bhīmeśvara-purāṇa, the Palnāṭi-vīra-carita, etc. The traditional fourfold division of the army (caturaṅga-bala) continued to exist during this period; but the elephantry, cavalry and infantry were considered more important. References to gaja-sāhiṇis and gaṇḍahasti-gajasāhiṇis mentioned in the relevant epigraphs show that elephants were as carefully trained for war as horses, the latter being trained by officers like turaga-sādhanik, aśva-sāhiṇi, etc. Infantry, of course, was the largest unit in the army organisation and was of two kinds, viz, standing army, and the feudal levis. Topics like the march of the army, the encampment, the weapons used, the fortifications and siege, the siege engines, and the general diplomacy, method of fighting and war ethics are all elaborately discussed.—M.C.

245. Sandesara, B.J.: - Anandapura in Jaina Canonical Literature.

JOIB, XIX, Nos. 1-2, 1969, pp. 106-08.

Anandapura (mod. Vadnagar in Gujarat) was a place of cultural importance and was known in ancient literature as Chamatkārapura, Anartapura, Vrddhanagara, Nagara, Arkasthalī, etc. An attempt has been made here at presenting the available references to Anandapura in the Jaina Canonical literature. These evidences show that it was a sthalapattana (commercial town), duly fortified, and its fort was made of bricks. It was a centre of Jainism, and the sacred text of the Kalpasūtra was read here before the assembly of the king Dharasena in 454 or 467 A.D. The town was famous for its beautiful flower head-dresses and dolls. Yaksha-worship, and probably Sun-worship too, was in vogue there, and the place was inhabited by many Brāhmaņas.—M.C.

246. Sankalia, H.D.: - Pre-History and Early History of Kutch.

JGRS, XXX, No. 4/120, Oct. 1968, pp. 233-51.

Gives an account of the pre-history and early history of Kutch (c. 1000 B.C.—1300 A.D.) on the basis of stone tools found in the pebbly river deposit, in December, 1967, and concludes that the earliest inhabitants of Kutch were hunters and food-gatherers living upon fruits and edible rootscand, wild animal surve December, Haridwar

247. Sankaranarayanan, S.:—New Light on the Genealogy and Chronology of the Visnukundins.

JOIB, XVI, No. 4, 1967, pp. 375-81.

The genealogy of the Viṣṇukuṇḍins has been prepared by scholars like H. Krishna Sastri, D.C. Sircar, Nilakantha Sastri, etc., in different ways. However, in the light of the two new sets of copper-plate charters recently found, the following genealogy is now offered with revised chronology: (1) Indravarman 1 (c. 400-15 A.D.); (2) Mādhavavarman I (c. 415-30 A.D.); (3) Govindavarman I (c. 430-70 A.D.); (4) Mādhavavarman II (c. 470-520 A.D.); (5) Vikramendravarman (c. 520-25 A.D.); (6) Satyāśraya Indra (bhaṭṭāraka)-varman II (c. 525-55 A.D.); (7) Vikramendra-bhaṭṭāraka-varman, Uttamāśraya (c. 555-70 A.D.); (8) Vikramāśraya Govindavarman II (c. 570-77 A.D.); and (9) Janāśraya Mādhavavarman IV (c. 577-625 A.D.):—M.C.

248. Sarkar, Himansu Bhusan:—The Homeland of Prince Vijayasimha— A Reassessment of the Story.

JASC, IX, No. 2, 1967, pp. 134-47.

The earliest record to connect Bengal with Greater India is the story of Vijayasimha's advent to Ceylon. The episode, related in the two Ceylonese chronicles Dīpavamsa and Mahāvamsa, is believed by many to contain a kernel of historical truth. A close study of these sources enables one to locate the homeland of Prince Vijaya in W. Bengal rather than in Gujrat. The opening of the story with the king of the Vangas, the parentage and marriage relations of Vijaya, the geograpical course of his itinerary, and his relations with Lala (Radha), Vanga and the Lower Gangetic Valley till the end of his life, almost decisively prove W. Bengal to be his native place. The thesis of Prof. S.K. Chatterji and others, trying to show his Gujrat-origin on linguistic grounds, does not bear close scrutiny. It may be noted en passant that, although the line of Prince Vijaya once passes through the female line, the blood connection of Prince Sīhabāhu of Lāļa with the king Devānampiya Tissa (247-207 B.C.) of the ancient Moriya clan is beyond question. Enterprising scholars have tried to identify Vijayasimha's homeland Sihapura or Simhapura with Singur of the Serampore subdivision, Dist. Hooghly, W. Bengal.-M.C.

249. Saxena, Dwarka Parshad: —Jala-Plāvana Eka Aitihāsika Ghaţanā. (The Deluge — A Historical Fact) (in Hindi)

JGJRI, XXVI, Pts. 1-3, 1970, pp. 747-56.

The 'Deluge' (Ogha of the Satapatha Brāhmaņa or pralaya of the Purāņas) occupies a Refigiogramo or pralaya of the

world at large. Direct and indirect references to this overwhelming catastrophe in the beginning of human history together with abundant mythological tales relating to the same in the Veda-Brāhmaṇa literature, the Epics and the Purāṇas, the Buddhist and Jain works, as also in the Bible and the Quorān, and in the classical accounts of Greece, Babylonia, Sumeria Chaldea, Lithuania, China, Mālaya, Indo-China, New Guinea, etc., leave us in no doubt whatsoever of its acutal occurrence in the hoary past. Human existence, indeed, was saved from complete annihilation by the efforts of a great soul, variously called Manu, Nūḥ, etc.—M.C.

250. Shah, U.P.: -Some Aspects of the Rāmagupta Problem-A Reply to MM. Mirashi.

JOIB, XIX, Nos. 1-2, 1969, pp. 152-56.

There is still a paucity of evidence regarding the Rāmagupta problem, and all scholars have more or less conjectures to offer. The identification of Bhartrhari with Rāmagupta is also conjectural, at least the possibility cannot be ruled out. The Devī-Candraguptam shows that a congenial relation existed between Rāmagupta and Chandragupta II, and that the former was not a coward but endowed with finer sentiments and a spirit of self-sacrifice and renunciation. The available extracts of the aforesaid work do not prove in any way the murder of Rāmagupta by his younger brother. The evidences of the Cambay, Sangli and Sanjan Plates cannot be taken to be historically decisive.—M.C.

251. Srinivasa Rao, B.V.: -Glories of the Later Veerasaiva Rulers of the Sangama Dynasty of Vijayanagar Empire.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 73-90.

The South Indian History of the period from 1419 A.D. to 1487 A.D. (corresponding from Saka 1340-1341, Kali 4520-Chaitrādi Vikrama 1476-Meṣhādi-Solar year in Bengal 825, Kollam 593-594, Vilamba to Kali 4588, Saka 1408-1409, Chaitrādi-Vikrama 1544, Meṣhādi-Solar year in Bengal 890, Kollam 661 A.D. Parābhava Samvatsara) records the glories of the later rulers of the Sangama dynasty of the Vijayanagara empire who were converts from Saivism to Vīraśaivism. These converted Vīraśaiva rulers did their best in extending religious toleration, social upliftment and economic prosperity. But their Vaishnava subordinates, Saluvās, who had matrimonial relationship with them, weakened them and captured the ruling power, and thereby started their Vaishnava missionary work which enabled the famous Tirupathi temple of South India to spread the gospel of Śrī-Vaishnavism in South India. The

Saluvās were indirectly responsible for building temples and extending charity to all educational and spiritual institutions to mark the glories of the Vīraśaiva Empire. But, in the end, the Vīraśaiva rulers unable to withstand the influence of Vaishnavism in their empire, were converted to the Vaishnavism of Śrī Rāmānuja group.—Author.

252. Thakur, Upendra: - Some Problems of Hūṇa History.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 695-702.

A refutation of some remarks made by Dr. R.C. Majumdar while reviewing the author's book entitled The Hūṇas in India. Answers to the following issues raised by Dr. Majumdar have been offered: (1) the identification of the country of Nābhāka (Aśoka's R.E. XIII); (2) Toramāṇa's conquest of republics like the Yaudheyas Mālavas, Madras, etc.; as well as of places like Magadha, Vārānasī and Kāuśāmbī; (3) whether Toramāṇa encouraged Vainyagupta against Narasimhagupta; (4) the identification of Ha-Kārākhya and Bhakārākhya with Toramāṇa and Narasimhagupta respectively; and (5) the equation Gurjaras Hūṇas = foreigners.—M.C.

253. Thakur, Upendra: - The Hūņas and the Origin of Rajputs.

JIH, XLVI, Pt. 2, August 1968, pp. 227-48.

The author examines various inscriptional and literary sources and establishes that the Hūṇas did not belong to the 36 clans of Rajputs and were never recognised as genuine Kṣattriyas despite their marital relations with the ruling Kṣattriya families. He discusses their social status and absorption ir the vast bulk of Hinduism—D.A.

254. Upadhyaya, Basudeva: - Indian Society in Post-Aśokan Age.

JBRS, L, Pts. 1-4, Jan.-Dec. 1964, pp. 27-31.

According to the author, Aśoka, who is regarded as the greatest monarch in history, was not well-received by posterity and no tribute was paid to him by the people in later times. Post-Aśokan people did not favour a centralized government, but welcomed the domestic form of administration. There was no standing policy to be followed, and he had to send instructions to the officers after the conquest of Kalinga (Dhauli-Sep. R.E.I.).

Aśoka prohibited Vedic sacrifices, condemned the samājas (popular social festivals) and replaced the bherisphasa by dhammang hoṣa. Epigraphic

evidence shows that after the fall of the Mauryan empire, Vedic sacrifices became popular and utsavas and samājas were held to entertain the people. The Ayodhyā inscription of Dhanadeva, the Yūpa and Nandasa records of Rajputana, and the Nānāghat cave inscription of Nāganikā, reveal the popularity of the Vedic sacrifices; whereas Khāravela's Hāthigumphā cave inscription, the Śuṅga plastic art illustrated on the outer Prasenajit pillar of Bhārahut railing, and the artistic representations on the Sāñchi toraṇa give a clear idea of the contemporary society which was regaled by festivities, music, dance, concerts, etc. Even the Buddhist artists in later days endorsed and adapted the social tradition and popular feelings. The cause of the downfall of Maurya empire lay in the popular feeling against the ideology of Aśoka and the socio-political outlook of the Mauryan imperialism.—S.R.

255. Verma, O.P.: - Administrative Machinery under the Yādavas.

JOIB, XVII, No. 2, 1967, pp. 161-65.

The empire of the Yādavas (c. 950-1325 A.D.) at its zenith covered the southern Gujrat, Vidarbha, Mahārāṣṭra, western half of the former Hyderabad State, and the northern district of Mysore. A large part of this extensive territory was no doubt governed by a host of feudatories or vassals. But, for the sake of administrative convenience, the empire was divided into a number of units, such as deśa, viṣaya, maṇḍala, khampaṇa and grāma. The largest unit was deśa, and it was governed by a minister of the imperial ruler. Next was maṇḍala, e.g., Koṅkaṇa and jhāḍī-maṇḍala, governed by a feudatory called Māṇḍalika or Mahāmaṇḍaleśvara. Viṣaya formed a part of a province, equivalent to a district, and was also designated as nāḍu or nāḍ. Khampaṇa or Kampaṇa was probably a sub-division of a Viṣaya or district. Village or grāma naturally formed the smallest unit.—M.C.

VII INDIA AND THE WORLD

256. Antonini, Chiara Silvi: - Swat and Central Asia.

EW, XIX, Nos. 1-2, March-June 1969, pp. 100-115.

Examines the problem of the origin and homeland of the human group that inhabited the Swāt and central Asian territory before the arrival of Alexander the Great. The author brings to the specialists' attention some important comparisons and takes into consideration the general typology of the terracotta finds. He does not take into account chronological context and other basic attributes, *i.e.*, the differentiations that the graveyards show, even in their homogeneity.—D.A.

257. Ghosh, Rajeshwari (Mrs.): - Bhīma in Indonesia.

JASC, X, Nos. 1-4, 1968, pp. 49-55.

The stories of the Mahābhārata were adapted to suit the spiritual climate of Indonesia and modified to the requirements of the Wayang theatre. In this connection, two lakons, Bima bungkus and Pāṇḍupada are of interest. Bima bungkus relates to the peculiar circumstances of Bhīma's birth. Efforts to extract him from the womb failed and he was left at the field of Gaṇḍamayit. Uma's son Gajahsena succeeded in breaking the foetal enclosure and Bhīma was freed.

The lukon Paṇḍupapa describes Bhīma's quest for his father's soul in the kabah Blagedaba. The hell here is located in the form of a volcano in heaven. The most important work, however, is Bhīmasūchī or Devaruchi which expounds an aspect of Bhīma's character as the devout initiate and the master of esoteric wisdom. Devaruchi is the miniature self of Bhīma and is addressed as Jīnarṣi, Ādi-Buddharṣi, Buddha-tattvarṣi, Janārdana and Vairocana. This becomes more interesting when we study it in the context of Bhīmastava found in Bāli.

What process of reasoning made Bhīma to occupy a venerable position is not known. The Bhīma cult alongwith the Agastya cult, etc., seems to be peculiar to Hindu Javanese religion. —S.R.

258. Gonda, Jan: — Siva in Indonesien (Siva in Indonesia) (in German). WZKSO, XIV, 1970, pp. 1-31.

From 930 A.D. onwards we have a few works on Saivism, the Bhuvanakośa, Bhuvanakośa, huwanakośa, characterial and the

Brhaspatitattva. Texts of these books with old Javanese paraphrase not only provide us with an idea of Javanese Saivism but also enlighten us on the Indian form of Saivism existing in the period between Paurānic Saivism and later religio-philosophical Saiva system, i.e., Saivasiddhānta. The Brhaspatitattva represents also the Yoga element in Saiva-Siddhānta. The God Bhattāra (Batara) in Indonesia reminds us of God in Yoga Sūtra 1. 26. This Batara Guru is called Jagannātha, Parameśvara, Umāpati, Nandīguru-Mahākaraņa, etc. This form of Saivism took a turn towards Bhairava cult, an amalgam with Sākta-Tantric cult. Counterpart of Meru-Mandara in Javanese mythology has been identified. The Javanese form of Saivism is marked by a synthesis of Siva cult with elements of Mahāyāna Buddhism.—G.B.

259. Marr, J.R.: - Some Manuscripts in Grantha Script in Bangkok.

BSOAS, XXXII, Pt. 2, 1969, pp. 281-322.

Examines some manuscripts in Grantha script deposited in the National Library in Bangkok. Many of the manuscripts are in two scripts, viz, Thai and South Indian Grantha, and they deal mostly with chants or recitations uttered by the Brāhmaņas at royal ceremonies in Bangkok. —D.B.S.

260. Puri, B.N.: - The Bhairava Worship in India and Indonesia.

JIH, XLVII, Pt. I, April 1969, pp. 89-94.

A study of the Bhairava cult in India and Indonesia on the basis of the available literature and images. The Bhairava worship was a late Saivite cult. Bhairava is usually depicted as the protector of the Universe with death trembling before him. The deity is shown as the killer of bad persons, as one who swallowed the sins of his devotees. The cult was associated with Tantricism. In Java it was traced both in its pure form associated with Saivism, and also in the amalgamated form, eliminating distinction between Saivism and Buddhism. In a still later phase in India, Bhairava became a peasant personification of the field genius. As a village deity he came to be worshipped in Bengal and Bombay, and throughout the agricultural district of northern and middle India as far as the Punjab. —H.A.P.

261. Rao, M. Basava: - A Buddhist Image from China.

JOIB, XVI, No. 3, 1967, pp. 249-50.

(vide 00.1156) blic Domain. Gurukul Kangri Collection, Haridwar

2 2. Stacul, Giorgio: — The Grey Pottery in the Swat Valley and the Indo-Iranian Connections (c. 1500-300 B.C.)

EW, XX, Nos. 1-2, March-June 1970, pp. 92-102.

(vide No. 78).

VIII LAW, POLITY AND ADMINISTRATION

263. Aiyar, A S. Nataraja: - Juristic Personality of Hindu Deities.

JGJRI, XXVI, Pt. 4, 1970, pp. 87-94.

Quotes the remarks made by Sir S. Varadachariar in connection with the question of the juristic personality of the Hindu deities which is a well settled and admitted fact in Hindu law. Different views, viz, those expressed by Sankara, Rāmānuja and Sabara, have been quoted to show the nature and aspects of the deity (devatā) and Deity (God). Now, a deity or devatā is a real personality, and by embodying himself in a vigraha, he can hold property too. According to Hindu law, therefore, the property vests in the idol as a juristic entity and the courts enforce the same by recognising the endowment and by protecting it. Deva is regarded as a sentient being in India.—M.C.

264. Betai, R.S.: - State of Criminal Law in Manusmrti.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 279-98.

Both Manu and Yājñavalkya enumerate eighteen titles of law, but more attention is paid to civil law than criminal. The purposes of criminal trials and punishments, according to Manu, are: (i) Preservation of Truth, (ii) Peservation of Dharma, (iii) Justice for its own sake, (iv) Protection of individual and social morality, (v) Protection and safety of individuals as well as the society, physically and in other ways, and (vi) The necessary satisfaction of revenge to be had, to the offended party. Prevention of offence is better than cure after an offence is already committed. Royal power and law should, therefore, be so very alert that people should be afraid of committing crimes. Manu is anxious (i) not to allow criminals to become habitual, and (ii) not to allow them to become socially unsettled, uprooted and outcastes after they have undergone the requisite punishments. A peculiar trait of the Laws and the legal punishments of Manu is that punishments vary according to caste, and of all, the Brāhmaņas have the greatest number of concessions in and escapes from punishment.—M.C.

265. Bhattacharya, Bhabatosh:—The Date of Govindānanda.

JGJRI, XXIII, Pts. 1-4, Jan-Dec. 1967, pp. 13-17.

Over and above the following four nibandhas of Govindananda, viz, (1) Varşakriyakulunluğin (Vukkukkangiz) ollowindariyakaumudī (D.K.K.)

(3) Śrāddhakriyākaumudī (Śr. K.K.) and (4) Śuddhikaumudī (Ś.K.), there is a fifth nibandha of the same author called Kriyākaumudī (K.K.) quoted several times in Raghunandana's Āhnikatattva. But the editor not only hunt up those quotations and identify them in the incomplete K.K. ms. in the Asiatic Society but also wrongly equated the Varṣakṛtya mentioned several times in Raghunandana's other works with V.K.K. in his prefaces of the V.K.K. and Śr. K.K. He, however, noticed in his preface to Ś.K. Govindānanda's reference in this work to many intercalary months betwken Śaka years 1400 and 1457 (i.e., 1478 and 1535 A.D.), which should be between 1397 and 1457 Śaka years (i.e. between 1475 and 1535 A.D.) and also utilized in his V.K.K. preface the concluding verse of the author's father, Gaṇapati Bhaṭṭa's unpublished ms. of the Jyotiṣmatī, definitely stating its composition in the year 4613 of the Kali era (=1512-13 of the Christian era) in his mature age.

During the next 62 years Rai Bahadur M.M. Chakravarti, MM. Dr. P.V. Kane, Dr. R.C. Hazra and Dr. S.C. Banerji in their respective papers or chapters on Govindānanda simply overlooked or partially utilized the two pieces of information from the *Jyotişmatī* or on the intercalary months but none of them cared to attach any importance to the K.K. information. It remained to Dr. Miss Vāṇī Chakravarti to hunt up the three K.K. quotations in the Āhnikatattva and identify them in the Society ms. of K.K. in her monograph, Samāja-samskāraka Raghunandana (Calcutta, 1964). She has also corrected the editor's misconception about Varṣakṛtya by identifying four quotations from the Society ms. of this work in several works of Raghunandana. The present writer has also shown that the Varṣakṛtya quotation in Raghunandana's Malamāsatattva prefaced by the word Vidyāpati-kṛta-Varṣakṛtya, is definitely from Vidyāpati's Varṣakṛtya.

The earlier limit of our author's period of literary activity is to be fixed at about 1512-13 A.D., the year of composition of his father's work. As the D.K.K. mentions K.K. in its colophon and is quoted in S.K., which seems to have been composed shortly after 1535 A.D., it is reasonable to conclude that the Sr.K.K., quoting K.K., D.K.K. and S.K. and V.K.K. citing Sr.K.K. and S.K., were composed in the next fifteen years and that our author flourished between 1510 and 1550 A.D.

-Author.

266. Bhattacharya, Bhabatosh:—Caṇḍeśvara'ṣ Prescriptions on the Law of Marriage (as gathered from his Grhastha-ratnākara).

JORM, XXXVI, 1966-67, pp. 3-28.

The Grhastha-ratnākara of Candesvara, a (14th century A.D.) was published in the Bibliotheca Indica under the editorship of the late MM.

Kamalakrishna Smṛtitīrtha. It originally consisted of 71 chapters, divided into three distinct portions, viz, civil (dealing with marriage), religious and sanitary. But as the colophon of the printed edition remarks that the last three chapters could not be copied owing to their absence in the model manuscripts, so that the edition abruptly ends in the middle of the 68th chapter on tyājyātyājya. The present writer published some parts of the missing portion in the Indian Culture, Vol. XIII, No. 4, Oct.-Dec. 1946, pp. 79-84, on the basis of an incomplete Poona manuscript of the work since incorporated as Appendix (D) of his Studies in Nibandhas (Indian Studies, Past and Present, Calcutta, 1968).

Just two years before the present writer's publication of the aforesaid supplementary portion of the text of the Grhastha-ratnākara, an early 12th century work of similar contents minus the chapters on sanitary regulations, entitled the Grhastha-Kāṇḍa of the Kṛtya-Kalpataru of Lakśmīdhara Bhaṭṭa of Kanauj was published in the Gaekwad's Oriental Series under the editorship of the late Rai Bahadur K.V. Rangaswami Aiyanagar with an elaborate Introduction, wherein he has called the former work i.e. the Grhastha-ratnākara as a rehash only of the latter work, i.e., the Grhastha-Kāṇḍa and claimed to have consulted the former work for purposes of his edition. The present writer has refuted Rangaswami's first statement and disproved his second statement, in-as much as palpable errors have crept into his edition, which could have been corrected, had he really consulted the edition of the Grhastha-ratnā-kara. The paper contains the description, after Caṇḍeśvara in the marriage portion (pp. 4-110) of his work, of the following fourteen topics:—

- (1) Householdership; (2) Determination of girls, fit and unfit for marriage; (3) Selection of the bridegroom; (4) Intercaste marriage; (5) Fixing of the marriageable ages of the bridegroom and the bride; (6) Persons eligible to give away maidens in marriage; (7) Self-choice of the bridegroom by a bride; (8) Rites of marriage; (9) Different forms of marriage with their characteristics; (10) Relative merits and demerits of the several forms of marriage and the consummation of marriages solemnised in different ages of the parties; (11) Supersession of the first wife, when permissible; (12) Marriage of the younger brother or sister, whose elders are unmarried; (13) Kindling of the domestic fire; and (14) Beginning and continuance of the agnihotra (along with the wife even after she has turned adulterous).—Author.
- 267. Bhattacharya, Bhabatosh:—The sanitary regulations prescribed by Candeśvara in his Grhastha-ratnākara.

VUOJ, X, Jan.-Dec. 1967, pp. 37-45.

Out of the fourteen chapters, covering pages 136-149, 172-222 and 309-413 in the Grastha-rathakara, concerning the sanitary regulations,

five chapters deal with toilet and morning and ceremonial ablutions, the next six chapters with partaking of meals, list of persons, food offered by whom is not to be accepted by a virtuous Brāhmaṇa, along with the division of food into edible and unedible, the latter topic dealing with the meat of beasts and birds, fish and milk, fit to be eaten or drunk, partaking or forsaking meat on special occasions and rules about slaughter of animals and the general prohibition of drinking liquor, while the remaining three chapters are indirectly concerned with health, such as taking rest after eating, the duties of a menstruating woman and actions recommended and prohibited on special tithis.—Author.

268. Burrow, T.: - Cānakya and Kautalya.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 17-31.

Purports to examine the validity of the equation: Cāṇakya= Kauṭalya=Viṣṇugupta. The views of scholars like Jolly, Keith, Winternitz, Jacobi, K.C. Ojha, R.P. Kangle, Udayavir Sastri, P.V. Kane, D.D. Kosambi, T.G. Shastri, etc., have been discussed; and the evidences of works like the Mrccha kaṭika, Jain Nandīsutta the Bṛhatkathā of Guṇā-ḍhya, Hemacandra's Pariśiṣṭaparvan, Hariṣeṇa's Bṛhatkathākośa, the Mahāvamśa with its ṭīkā and the Culavamśa, the Kāśikā, Kṣīrasvāmin's commentary on the Amarakośa etc., have been pressed into service for the identification, time period and the gotra-problems relating to Cāṇakya, Kauṭalya and Viṣṇugupta, the author finally agrees with Johnston that Cāṇakya, the Mauryan minister, and Kauṭalya, the writer on politics, were two different individuals, separated from each other by a considerable period of time; and that Viṣṇugupta was the personal name of Kauṭalya. The names Kauṭalya and Kauṭilya have been discussed.—M.C.

269. Chakravorty, Bani.: — Śrīnātha Ācārya-Cūḍāmāṇi, the Target of Govindānanda's attack.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 51-60.

Srīnātha, Govindānanda and Raghunandana were the triumvirate of Bengali writers of Navya-Smṛti in the 15th century A.D. Śrīnātha intends to save the Brahmanical rites and ceremonies from the various onslaughts composing his treatises and thus so moulded the mind of his pupil Raghunandana, that he might be able to protect the Brahmanical dharma and the Hindu society from those outrages. But Govindānanda tried his utmost to gain outstanding fame as a writer in Smṛti-Śāstra. He looked upon Śrīnātha as his great rival who stood in the way of establishing his own views among his pupils and hampered his popularity. For this reason Govindānanda always tried to refute the viewa

of Śrīnātha by calling them as modern views (ādhunikamata) in his different treatises. But his attempts did not prove to be very successful, because his compilation did not satisfy the crying needs of the then-disturbed Hindu Society of Bengal from international and external outrages and invasions of Buddhism, Jainism, Tāntrism and Islam.

On the other hand, Raghunandana carried into effect his teacher's attempts to save Bengal Brāhmaņism and having buried his teacher in oblivion, he became well-known as a great social and religious reformer in Bengal.— Author.

270. Derrett, J. Duncan M.: - Showing a Big Bull: A Piece of Hypocrisy in the Mitākṣarā?

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 45-53.

Deals with the interpretation of a particular verse of the Yājña-valkya Smṛti (I.109) where it is said that the host should "make available (upakalpayet) to a Śrotriya (guest) a large ox or a large goat, kindly treatment, precedence, sweet food and courteous speech". Vijñāneśvara comments on the above that the guest had neither the option to take the animal nor eat it; and that the offer was just a formal one for the pleasure of the guest. The reason, he says, is two fold: there are not enough oxen for every Śrotriya to be given one; and such slaughter is against the public opinion or lokācāra. There are, however, differences on this issue amongst others, e.g., Viśvarūpa, Śūlapāṇi Vīramitrodaya and Aparārka. Although the correct meaning of the text should be that the guest was free to exercise his option whether to kill the animal or not, the explanation of Vijñāneśvara is not indeed an example of hypocrisy, but a very intelligent solution to the problem in conformity with the trends of the age.—M.C.

271. Gurumurthi, S.: -The Ghațikā at Kāñchī.

BV, XXVIII, Nos. 1-4, 1968, pp. 30-35.

Of all the Ghațikās in South India, the one which existed in Kāñchī during the days of the Pallavas was more important from the points of view of education and politics. The earliest reference to the Ghațikā is found in the Tālguṇḍa Pillar inscription of the Kadamba King Kākusthavastnan (350 A.D.). It was housed in the premises of the Kailāsanātha temple. Mayūraśarman entered the Ghațikā along with his Guru to complete his Vedic studies. The Ghațikā did function not only as an institution of advanced studies but also as an electoral college, taking leading part in the administration of the country. We are told in an inscription that the Ghațikā particulus funcțium the Ghațikā)

took part in the events leading to the accession of the Pallava king, Nandivarman Pallavamalla.—Author.

272. Krishan, Y.: - Was it permissible for a Samnyāsī (Monk) to revert to lay life?

ABORI, L, Pts. 1-4, 1969, pp. 75-89.

It is a common belief among scholars that the vows of a samnyāsī a Buddhist bhikshu or a Jain yati were not irrevocable. They were considered "free at any moment without blame to discard (their) robes and return to the world." This view of the flexible and revocable nature of renunciation, of course, finds confirmation in the Buddhist monastic practices in Ceylon, Burma, Thailand and China. But whatever might have been the position outside India, so for as this country is concerned, a samnyāsī or a monk was permanently bound to the cloister. The view that Indian monks could revert to lay life, is not based on any scriptural authority or historical evidence, and is contrary to Hindu law that governed all the religious communites in India. In fact the scriptures and Hindu law considered reversion to the life of a grhastha as apostasy involving grave moral turpitude and social disqualification—M.C.

273. Mazumdar, Bhakat Prasad:—Political Theory and Practice in the Mālaya and Yaudheya Republics.

JIH, XLVII, Pt. 2, Aug. 1969, pp. 303-12.

The author on the basis of the literary and epigraphical evidences, brings to light how the migration from place to place was responsible for bringing about considerable change in the Republican Mālava and Yaudheya states, although that contributed to the survival of the Republic also.—P.G.

274. Mishra, Rudra Kanta:—A Critical Evaluation of the Theory and Practice of Kingship as Revealed in the Raghuvamsa.

JGJRI, XXIII, Pts. 1-4, Jan. Dec. 1967, pp. 113-46.

The king strictly followed the code of righteous conduct befitting high status. Public opinion found considerable expression and scope in the Peoples' Council. The Assembly of Ministers actually run the administration and it even superseded the king during emergencies. The well-organised Secret Service acquainted the sovereign with the latest situations in the political and social spheres. The Saurājya (welfare government) was well-known for economic prosperity, patronisation of arts and festivals, profluent trade and description describes absolute

protection of public and private property, liberal grant-in-aids to the needy, and a vigorous upholding of moral and spiritual values. The strong, impartial and easily accessible judiciary had eradicated the unlawful offences. Taxes on personal holdings (both agricultural and otherwise), the mines and forests, and gifts from citizens and the tributary kings continuously filled the State Treasury. The large army proportionate to the huge empire comprised of four main divisions. The Raghuvamśin was a great leader noted for successful statesmanship. This kingship, thus, had, in practice, all the benefits of an organised democracy in a welfare state.—Author.

275. Misra, S.D.:—Samāja in Ancient Indian Literature and Inscriptions.

BAHA, No. 1, 1967, pp. 51-60.

Etymologically samāja means 'an assemblage of people' or 'a contest'. The earliest form of samāja is samana of the Rgveda, which appears to have been a seasonal festival held at the beginning of summer (samā). The Dharmaśāstras forbid students to attend a samāja which sometimes consisted of undesirable activities. In the Rāmāyaṇa, samāja and utsava are spoken together consisting of dramas and dancing for public entertainment. In the Mahābhārata, samāja figures as a Siva festival, but secular samāja was more popular.

The word samajyā in Pāṇini is explained by Kātyāyana and Patañjali as 'a place where people flock together'. The Buddhist jātakas, mention samajjā in which there were dramatic and musical performances. Candragupta Maurya used to hold an annual festival for animal fights, chariot-races etc. In the Arthaśāstra, samāja occurs in combination with yātrā, utsava and pravahana in which there was sometimes unrestricted drinking of wine for four days.

In the Hāthigumphā cave inscription, King Khāravela entertained the citizens with darpa, nṛtya, gīta, vātira and by organization of utsava and samāja (jovial gathering). Samāja retained its popularity upto the age of the Purāṇas and even upto the mediaeval period.—S.R.

276. Mitra, Sisir Kumar: - Economic Ideas and Institutions of Ancient India.

BRMIC, XVII, Pt. 3, March 1966, pp. 76-82.

The authors of Mahābhārata, Arthaśāstra and Nīti digests were fully conscious of the economic laws and formulated definite regulations to guide the socio-economic life of the community. Kautilya observes

that the acquisition of wealth, its secured possession, its multiplication by financial operations and its utilization are for the welfare of the community. Vārtā dealt with primary occupations like agriculture, cattle-breeding and trade.

In social sphere, the aim of an individual was the attainment of Caturvarga. Though superiority of Dharma was recognised, artha (wealth) was considered to be the prime mover from practical point of view. Economics is studied from four angles—production, consumption, distribution and exchange. While land is the source of all wealth, the importance of labour is equally emphasised in the Arthaśāstra.

Agriculture and cattle-breeding received pre-eminence in the rural economics of the country.

Mining and currency were exclusively state enterprises. A net-work of roads and arterial connections between the production centres existed. The wealthy merchants (*sresthin*) were the bankers.—S.R.

277. Morkhandikar, R.S.: - The Theory of Resistance in Ancient India.

MUJ, IX, No. 1, July, 1969, pp. 169-77.

The author concludes that the extracts from the ancient Indian texts fall short of being a consistent theory. "It does not work out any philosophy of resistance nor does it base the right to revolt on any clear conception of human rights." The theory of passive resistance was also not adequately developed in ancient India.—P.G.

278. Neog, Maheswar: - The Hari-Smrti-Sudhānkura of Raghunandana.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 599-604.

A manuscript copy (dated 1765 Śaka or 1843 A.D.) of the Harismṛti-sudhānkura (HSS) of Raghunandana of Gauḍadeśa has been discovered in Assam. It is a work simultaneously on the Caitanya school of thought and music; and has been utilised by Yadupati, an early Assamese author on music, in his work Vādyapradīpa. The HSS quotes freely from the Sangītadāmodara of Šubhankara Kavi, and its real purpose is to show the proper way of Samkīrtana (rāgarāginī-yukta-Hari-kīrtana) which gives supreme bliss. After a short exposition of the Vedāntic thought and bhakti, Sudhānkura relates the līlā of Kṛṣṇa, his childhood frolics and youthful dalliances and finally discusses the various rāgas and rāginīs, the five constituents of music and the seven bhāvas of olyrical themes concerning seven different stages in Kṛṣṇa's early life and his relation with Rādhā.—M.C.

279. Ojha, K.C.: - The Date of the Arthaśāstra.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 743-46.

It is now almost established that the Arthaśāstra is a work of the early centuries of the Christian era. Even so, some scholars, notably Shri R.P. Kangle are still of the opinion that the work belongs to the time of Chandragupta Maurya. But the author argues, the reference to chīnabhūmi and chīnapaṭṭa therein, and the bhāṣya style of its composition, together with certain other factors, clearly show that Kauṭilīya Arthaśāstra in its present form is indeed a redaction of the vast earlier Arthaśāstra literature, and this was done by Viṣṇugupta in c. 600 A.D.—M.C.

280. Sternbach, Ludwik: — The Cāṇakya's Collections and Nārāyaṇa's Hitopadeśa; An Additional Comment.

JAOS, 87, No. 3, Sept. 1967, pp. 306-08.

Aims at a refutation of the following statements made by Prof. Ingalls in his study entitled The Cāṇakyas Collections and Nārāyaṇa's Hitopadeśa (JAOS, 86, I. pp. 1-19), while discussing the author's Cāṇakya Nīti Text Tradition and Hitopadeśa and its Sources: (1) That it was Cāṇakya's collections of sayings that borrowed from the Hitopadeśa and not the other way round; (2) That the Cv version is the oldest of all the Cāṇakya's versions; and (3) "That the textually reliable recensions of Cāṇakya's collections that we have before us, that is the four texts Cv, CV, CN and CR are later than Nārāyaṇa and have been filtered through his composition". In fact, to come to any conclusions as to the dating of the Hitopadeśa by utilizing the different versions of any collections of maxims and sayings and by utilizing statistical compilations of this material seems to be very risky, doubtful and liable to criticism. To date any of the versions of Cāṇakya's saying is, in the first place, an impossible task; secondly, of secondary importance.—M.C.

281. Sternbach, Ludwik: — Quotations from the Kauţilīya-Arthaśāstra, I.

JAOS, 88, No. 3, Sept. 1968, pp. 495-520.

The author deals exclusively with some of those verses of Kauţilīya's Arthaśāstra (KA) that are quoted sporadically in various Sanskrit treatises. The study is divided into three parts. Part I deals with the quotations of KA in the Subhāṣitasaṅgrahas like the little-known Sūktiratnahāra; part II with quotations in other works of Sanskrit literature, e.g., the Dharmaśāstras and nibandhas, the Pañcatantra, the works of Bhāsa and Kālidāsa, the Vātsyāyana-Bhāṣya on the Nyāyadar-śana, the Kāmasūtra, etc.; and part III aims at presenting an exhaustive CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

and critical analysis of the 47 verses cited in parts I and II, 31 of which are discussed in this issue of the journal.—M.C.

282. Sternbach, Ludwik: — Quotations from the Kauţilīya-Arthaśāstra, Pt. II.

JAOS, 81, No. 4, Dec. 1968, pp. 717-27.

This is the concluding portion of the author's learned article continued from the previous issue. It offers a critical and comparative study of the remaining of 16 verses (Nos. 32-47) from the Arthaśāstra of Kauţilīya that are quoted in subsequent Sanskrit manuals.—M.C.

283. Schlingloff, Dieter: - Bhūmigrha.

JOIB, XVII, No. 4, 1968, pp. 345-52.

The author explains the passage of the Kautiliya Arthaśāstra which prescribes the construction of an underground chamber (*bhūmigṛha*). He shows various references to the *bhūmigṛha* in the Sanskrit literature and discusses in detail the construction as well as the importance of the *bhūmigṛha* on the basis of archaeological records.—S.N.S.

284. Thakur, Upendra: - Candeśvara and his Rājanītiratnākara.

VIJ, VII, Pts. 1-2, 1969, pp. 56-68.

Examines in detail Candesvara's identity, time, politics and administration on the basis of his Rājanītiratnākara. The author has based his study on a number of contemporary sources.—D.A.

285. Trautmann, Thomas. R.:—A Metrical Original for the Kauţiliya Arthaśāstra?

JAOS, 88, No. 2, June. 1968, pp. 347-49.

Daṇḍin (Daśakumāracarita, 8th ucchhvāsa) says, "the science of polity has been compiled in 6,000 ślokas for the Maurya by the learned Viṣṇugupta." This passage was seized upon by D.R. Bhandarkar several decades ago as evidence that the Kauţilīya Arthaśāstra once existed in verse, and again recently by Dr. T. Wilhelm. L. Sternbach has also advanced an alternative view that Daṇḍin here "refers probably to Kauṭilya- Cāṇakya Viṣṇugupta, the moralist, who was author, or was considered as author, of thousands of sayings, aphorisms, and maxims which were known to exist under the name of Cāṇakya and were collected in six different corsions of Cāṇakya aphorisms, "aridwah present note

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shows that both these theories are untenable. Dr. Wilhelm, however, has recently abandoned his theory.—M.C.

286. Yudhisthira: - Allahabad High Court and the Mitākṣarā,

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 151-58.

Some earlier decisions (1866-69) of the first court which settled Hindu Law for years to come on matters where either there was a conflict of opinion in the Mitākṣarā, or where it was silent or had laid down only a moral, instead of legal, rule. Matters chosen relate to: Inheritance: nature of obstructed heritage, effect of mutual agreement to alter the rule of survivorship, alienative of ancestral property and reversioners; Wills: extension of the principle of an unequal division; Widow's property nature of possession and courts' power to dispossess her competence to surrender her estate, nature of the property received by her on partition during her husband's life-time; debts: father's creditor's right to claim debt against son's alienees, widow's right to alienate for repayment of debts.—Author.

IX LINGUISTICS AND GRAMMAR

287. Abdul, Azim: —Khan-i Arzu's observations on the Relationship of Sanskrit and Persian.

ZDMG, 119, Pt. 2, 1970, pp. 261-69.

Khan-i Arzu observed systematic correspondence between Sanskrit and Persian mainly on phonological, but also on morphological and semantic levels, and he was the first to make an explicit statement that there is linguistic agreement between these languages. He, however, did not postulate a single source for the two languages. Sir William Jones was not aware of Khan-i Arzu's discovery.—K.D.S.

288. Abhyankar, K.V.: - Accent in Sanskrit.

ABORI, L, Pts. 1-4, 1969, pp. 41-55.

Various points have been discussed, some of which are as follows:-

Accent as essential factor of language, five types of accents, reference to the syllabic, the sentential and the metrical accents in the Aṣṭādhyāyī, the original verse text of Rgveda, scrutiny of the Puruṣa-sūkta and the Pavamāna sūkta, critical observations on Esteller's theory, importance of accents and pauses.—K.D.S.

289. Abhyankar, K.V.:—A Brief Note on the Chronological Order of the Phit-sūtras, the Unādi-sūtras and the Aṣṭādhyāyī.

JOIB, XIX, No. 4, 1970, pp. 331-32.

When Sanskrit was the spoken language of all the people, very general rules about accents were given by Sāntanava merely for the guidance of scholars. Thereafter, the *Uṇādi-sūtras* were composed in the manner of the etymologists, where in the treatment was limited to the yogarūdha words. A few centuries later a systematic grammar of the Sanskrit language was written by Pāṇini, wherein the treatment is limited to the derived or yaugika words and their formation.—K.D.S.

290. Al-George, Sergiu:—The Semiosis of Zero according to Pāṇini EW, XVII, Nos. 1-2, March-June 1967, pp. 115-24.

An elaborate discussion of 'lopa' of Pāṇini as compared with Zero element of Western Structuralistsurvieracod chromo-bathwarammatical and

non-grammatical aspects. Views of authors like Patañjali, Bloomfield, Saussure and Liebich have also been taken into account.—N.D.G.

291. Al-George, Sergiu:—The Extra-Linguistic Origin of Pāṇini's Syntactic Categories and their Linguistic Accuracy.

JOIB, XVIII, Nos. 1-2, 1968, pp. 1-7.

The author is of the opinion that inspite of the surprising and consistent anticipations of our modern structuralist linguistics that we find in Pāṇini's thinking, it would be a gross misunderstanding to admit that his conceptions and descriptive methods are those of a linguist conceived after our modern image.—K.D.S.

292. Aklujkar, Ashok: - Ancient Indian Semantics.

ABORI, LI, Pts. 1-4, 1970, pp. 11-29.

Efforts to determine the meanings and etymologies of Vedic words had begun even before Yāska. The Prātiśākhyas had noted the changes in pronunciation with great zeal. The grammarians had brought to notice the changes in forms. The writers of Prākrit grammars had essentially used the technique of postulating a common form when they treated Sanskrit forms as prakrti (the original) and Prākrta forms as Vikrti (the derivative) of Sanskrit forms. The phenomenon of nirūḍha-lakṣaṇā had been noticed. Still, nothing that would resemble the western historical semantics developed in India.—K.D.S.

293. Bailey, H.W.: - Avesta and Saka.

IIJ, XI, No. 4, 1969, pp. 289-92.

Users of the Zoroastrian Pahlavī translations of the Avesta are familiar with its unmethodical etymologies beside its other often excellent non-etymological interpretations. The notes presented in this paper point out how the Saka language of Khotan assists in a similar case.

-K.D.S.

294. Basavaradhya, N.: - Kannada Dictionary.

JGJRI, XXVI, Pt. 4, 1970, pp. 81-86.

The Kannada Sāhitya Parisat has undertaken a stupendous task of preparing a Kannada Dictionary based on historical principles. It will be the first comprehensive and scientific dictionary of the Kannada language, with the application of modern linguistic methods.

295. Brockington. John: - The Verbal System of the Rāmāyana.

JOIB, XIX, Nos. 1-2, 1969, pp. 1-34.

The author has discussed exhaustively the roots, use of voice, irregularities of conjugation and endings, the present system, the future system, the past tenses, non-finite forms and the secondary conjugations occurring in the Rāmāyaṇa.—K.D.S.

296. Brockington, John: - The Nominal System of the Rāmāyana.

JOIB, XIX, No. 4, 1970, pp. 369-415,

The frequency and type of nominal compounds is symptomatic of a relatively simple language, standing in many respects between the language of the Brāhmaṇas and early Sūtras and the classical language, in which the differences from the form of the language is described by Pāṇini, fall mainly into certain well-defined categories, indicating that they belong to a genuine dialectal form of the language.

-K.D.S.

297. Cardona, George: - Some Principles of Pāṇini's Grammar.

JIP, I, No. 1. Oct. 1970, pp. 40-74.

The introduction of affixes and augments, which condition sound replacements, necessarily precede the latter. Bracketing whereby an operation whose condition is internally relative to a condition, causing another operation applies prior to the latter. The derivational prehistory of a form is pertinent to the operations which apply to it. A rule R 2 is said to block an R 1, if in a given domain R 1 tentatively applies, wherever R 2 can apply, while R 2 would be vacuous if R 1 applied.—K.D.S.

298. Cardona, George: - Pāṇini's Syntactic Categories.

JOIB, XVI, No, 3, 1967, pp. 201-15.

The views of Bruno Liebich (1885), W.D. Whitney (1893), B. Faddegon (1936), S. Al-George (1957), Mme. R. Rocher (1964) about Pāṇini's treatment of kārakas have been referred. The author, not following their views, has reconsidered Pāṇini's actual statements concerning kārakas and his way of deriving case forms. The syntactic categorization discussed in this paper attests once more to the extreme ingenuity and accomen publi Pāṇini. Gulka Dasgri Collection, Haridwar

299. Cardona, George: - A Note on Pānini's Technical Vocabulary.

JOIB, XIX, No. 3, 1970, pp. 195-212.

Early ritual literature shows no evidence of a standardized technical vocabulary which would reflect a syntactic analysis comparable to Pāṇini's. Nor would the general views of grammarians and ritualists support an assertion that kāraka classification of Pāṇini represents an analysis based on the categories of the ritual.—K.D.S.

300. Dange, Sadashiv A.: -Try'ambaka

JOIB, XIX, No. 3, March 1970, pp. 223-27.

The concept of 'amba' is examined, and it is proved that the word 'try'ambaka', in the original sense, denoted the "water-eye" and that this concept is in reality that of the cosmic "water-fire" at three regions, viz, the heaven, the Mid-region and the terrestrial. At all these regions the association of the fire with water is seen.—Author.

301. Dange, Sadashiv A.: - Dampatī and Patnī.

VSMN, Annual No., 1968, pp. 158-71.

The paper examines all Vedic and certain non-Vedic occurrences of the word pati, and the part dam; and proves that the word dam is not equivalent to $j\bar{a}y\bar{a}$ as is generally seen in the derivation of the compound $dampat\bar{i}$. The word pati is both masculine and feminine; and the word dampati indicates the "lordship" of the house. The word comes also as an epithet of the gods that are both males. The original root is \sqrt{pat} , to lord over.—Author.

302. Dange Sadashiv A.: — Vowel-shortening and the Sanskrit Sandhi.

VSMN, Annual No., 1969, pp. 211-17.

Examines the tendency of the last vowel of the first word getting shortened in the sandhi-s of Sanskrit words. Proves that the sandhi (i.e. vowel-sandhi) nullifies the difference between the final short and long vowels of the first member. Cases of such shortening, without further sandhi, are noted, suggesting the trait to be dependent on geographical difference.—Author.

303. Dange, Sadashiv A.:—The terms gotra and yuvan (their social significance).

VSMN, Annual No., 1970, pp. 15-19.

The Indian grammarians took a keen note of the above terms and their relative implications some linear terms and their relative implications are the second some linear terms and their relative implications some linear terms and their relative implications some linear terms and their relative implications some linear terms are the second some linear terms and their relative implications some linear terms are the second some linear terms and their relative implications some linear terms are the second some linear terms and their relative implications some linear terms are the second some linear terms and the second some linear terms are the second some linear terms and the second some linear terms are the second some linear terms and the second some linear terms are the second some linear terms are the second some linear terms and the second some linear terms are the second some linear terms are the second some linear terms and the second some linear terms are the second some linear terms ar

social implication of these terms, comparing the modern usage of similar terms.—Author.

304. Dange, Sadashiv A.: - Some peculiarities of the Eastern dialect according to Pāṇini.

VSMN, Annual No., 1970, pp. 174-98.

Takes a survey of the aphorisms where there is a clear mention of the easterners in the Aṣṭādhyāyī of Pāṇini, and marks the general peculiarities of the speech habits of the then easterners. Modern trends are compared.—Author.

305. Emeneau, M.B.: - An Indic Etymology.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 55-57.

The author hypothesizes that the numerous Kannada-Marathi borrowings were the matrix within which the Dravidian word tarvata penetrated into Indo-Aryan. This hypothesis goes to explain its origin in Indo-Aryan.—K.D.S.

306. Emeneau, M.B.: - Sanskrit Syntactic Particles-kila, khalu, nūnam.

IIJ, XI, No. 4, 1969, pp. 241-68.

Discusses the meanings of the above syntactic particles Early classical texts, especially Aśvaghosa's kāvyas and five of Kālidāsa's works and critically edited Mahābhārata, have been investigated. The author has concentrated on the later usage than to work back to the Vedic. Attempts are also made to find evidence in the lexicographies and commentaries and in crucial or particularly revealing textual passages, to decide meanings of these terms as exactly as possible.— K.D.S.

307. Ghosal, S.N.:—A Note on the Genesis of the word Zangra in Avestan.

ABORI, LI, Pts. 1-4, 1970, pp. 203-05.

It is possible to assume that the Indo-Iranian correspondent of the word anghri of Sanskrit became extinct in old Iranian; but prior to its disappearance it might have left the liquid element r zanga, which is direct descendant of Indo-European ghengh. The latter imbided it and developed it as zangra in Avestan. Also the predecessor of the Avestan zanga and not zanga itself absorbed the liquid element from the Indo-Iranian correspondent position word with the liquid element. D.S.

308. Ghosal, S.N.: - The Genitive in the Role of the Non-Genitive.

JOIB, XVI, No. 4, 1967, pp. 296-314,

The views of Jacobi that the origin of affixes—ho,-hu, the exclusive terminations of Eastern Apabhramsa in the nominative and accusative singular by assuming the extension of the a-stems, and of Shahidullah's endeavour to explain the case-suffix -ha in the nominative and the accusative singular in the mystic songs of the Dohās have been refuted. It is propounded that the suffixes—ho,-hu and-ha are the suffixes of the genitive, which now occupy the places of nominative and accusative. The author is of the opinion that in the history of the speech, the use of the genitive became restricted to the nominative plural only in various New Indo-Aryans.—K.D.S.

309. Ghosal, S.N.: - The Plural Form as the Basis of the Stems.

JOIB, XVII, No. 3, 1968, pp. 240-46.

The author states that when the consonantal stems of Sanskrit were transformed into the vocalic ones in Prakrit, the nom. plural forms of the former supplied the bases; these were vowel-endings in nature and were inflected like the common vocalic a-stems of the nouns. In the formation of the stems some influence might have come from the forms of the acc. singular and nom.-acc. dual of the consonantal stems, which showed identical forms in the same cases with the vocalic a-stems.—K.D.S.

310. Ghosal, S.N.: - The Sanskrit-Conjuncts of more than two Consonants and an aspect of their Development in Prakrit.

JOIB, XVII, No. 4, 1968, pp. 428-33.

In some consonants comprising more than two consonants, it is possible to assume the assimilation of all the constituents. In the development of the Prakrit forms, there has happened the suppression of a consonant, while the consonant-clusters of such words underwent transformation in Prakrit. The neglect of a consonant within a group on some occasions has been admitted both by Pischel and Geiger.—K.D.S.

311. Ghosal, S.N.: - The Ārṣa Prakrit as Hemacandra Viewed it.

JOIB, XVIII, No. 4, 1969, pp. 304-14.

Hemacandra viewed Ārṣa Prakrit as identical with Ardha-Māgadhī.

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He described its features in his grammar incidentally. An attempt has

been made to collect all fragmentary statements and thus to consider Hemacandra's ideas about this speech, incidentally assessing as to how far it agreed with traditional views.—K.D.S.

312. Ghosal, S.N.:—On the Etymology of the Prakrit vocable Pora.

VIJ, V, Pt. 1, 1967, pp. 38-41.

Anaptyxis may be presumed to have been at work through which parvan will become paruva at the initial stage. Then, by the process of metathesis paruva developed into pavura, which developed into paüra with the disintegration of the consonantal element, since it is subject to this change in conformity with the principles of sound-change in Prakrit. The form paura, then, by contraction, developed into pora.—K.D.S.

313. Hamp, Eric P.:-Sanskrit duhitā, Armenian dustr, and I.E. Internal schwa.

JAOS, 90, No. 2, April-June 1970, pp. 228-31.

The paper shows that neither dustr nor Sanskrit duhita reflects classical Indo-European schwa, pure and simple. The reconstruction of duhita as dhug-Hter, with a non-syllabic palatalizing effect for H is born out by the Nuristani Prasun lust.—K.D.S.

314. Kuiper, F.B.J.: —The Genesis of a Linguistic Area.

IIJ, X, Nos. 2-3, 1967, pp. 81-102.

It is propounded that the cumulative evidence of the three pre-Vedic innovations leaves no doubt as to the role of Dravidian in the Indian sub-continent. The picture of proto-Indo-Aryan that emerges from this analysis differs from the concept of a former generation. And on the basis of this evidence, it would also be unsafe to date any part of the Rgveda earlier than c. 1400 B.C.—K.D.S.

315. Kuiper, F.B.J.: - The Sanskrit Nom. Sing. vit.

IIJ, X, Nos. 2-3, 1967, pp. 103-25.

The origin of the final -t in nominatives of noun stems in s, j and h and of the corresponding d before the case-endings—bhih and—bhyah is one of the important problems of the historical grammar of Indo-Aryan. In view of the feroreaching theories, which have been based upon the final-t of Sanskrit, this problem has been reconsidered here.—K.D.S.

316. Laddu, S.D.: — A possible light on the relative age of Yāska and Patañjali.

VIJ, V, Pt. 1, 1967, pp. 58-62.

Four evidences have been brought to point to the priority of Pāṇini to Yāska. These are: (i) Pāṇini did not have many forms like kacchapa in his usage; (ii) Kātyāyana probably did not intend to derive kaccha-pa'-kaṭāha-pa'-dvi-pa' with the subantopapadas, kacchena, kaṭāhena and dvābhyām; (iii) Patañjali derived the forms with the subantopapada-s; and (iv) Yāska derived kaccha-pa— with a karmopapada (cf. Pāṇini's 3.23) as well as with a subantopapada.—K.D.S.

317. Lane, Georges:—The Inflection of Sanskrit Nouns Found in Tocharian Texts.

JAOS, 89, No. 3, July-Sept. 1969, pp. 542-46.

In Tocharian texts, Sanskrit nouns are for the most part adapted only in inflection. Here the author examines the adaption both as regards the form of the nominative singular and the formation of the plural. Evidence is given for the view that Sanskrit masculine a-stems and feminine a-stems found their way into dialect 'A' through the intermediary of dialect 'B'.—K.D.S.

318. Limaye, V.P.: — Pāṇini VI. 1. 121: Avapathāsi ca or apavathāsi ca?

VIJ, V, Pt. 2, 1967, pp. 193-95.

In the Kāṭhaka Samhitā, the form avapathāḥ was originally apavathāḥ from $(\sqrt{p\bar{u}})$, as is clear from the context tena mahyam pavasva. For the grammatical purpose of the sūtra, it mattered little whether it was avapathāḥ or apavathāḥ. But for the purpose of the meaning of the passage, it makes a lot of difference to choose between the meanings of \sqrt{Vap} 'strew' and $\sqrt{p\bar{u}}$ 'cleanse'. Rgveda IX. 96.12 may be the basis of kāṭhaka passage as well as the correct form apavathāḥ.—K.D.S.

319. Mallik, Madhusudan: - Foreign Elements in Pali.

ABORI, LI, Pts. 1-4, 1970, pp. 77-82.

Pali as a MIA inherited with phonetic modification some of the foreign elements. It is shown that under the designation 'Foreign Elements', aboriginal (i.e. Austric and Dravidic) as well as Videśī (i.e. Greek, Persian etc.) elements may be included. The number of foreign elements introduced into Pali has not yet been properly ascertained.

An exhaustive list of words (for which Austric sources with reasonable plausibility have been assigned) has been given.—K.D.S.

320. Mallik, Madhusudan: - Anaptyxis in Pali.

VIJ, V, Pt. 1, 1967, pp.33-37.

Anaptyxis or vowel-insertion plays an important role in the formation of many Pali words. It consists usually in the insertion of a vowel in the middle of a word in order to avoid a difficult combination of consonants. It is an old phenomenon found in Old Greek, Latin Avesta etc. In the Veda when a conjunct follows r or a nasal, a short vowel tends to develop between them. Here Anaptyxis with -i, -a and -u is shown with examples.—K.D.S.

321. Mallik, Madhusudan :- Apheresis in Pali.

VIJ, V, Pt. 2, 1967, pp. 196-97.

There is a tendency in Old Indo-Aryan that due to lack of stress, initial vowels and syllables are sometimes dropped. This phenomenon, known as Apheresis, has persisted in the Middle Indo-Aryan stage and has continued even down to the Apabhramsa and the Neo Indo-Aryan stages. Pali literature too had been affected by this phenomenon. Loss of initial 'a', 'i', 'u', and 'y' has been shown with the examples.—K.D.S.

322. Narahari, H.G.: - The Dravidian Family of Languages.

AP, XLI, No. 4, pp. 173-79.

The author gives a historical survey of recognition of South Indian Languages as a distinct group forming the Dravidian family. He still hopes that there may be discovery of some more languages of the Dravidian family which are not yet known to us.—N.D.G.

323. Ojihara, Yutaka: — Read 'Parnam na Veh'; Kāśikā AD.P. 1.1.4:

A Notice.

ABORI, Golden Jubilee Volume, 1968, pp. 403-09.

Prof. Abhyankara, having noticed the proposed solution of a doubtful passage red asi, parṇam nayeḥ in Kāśikā on Pāṇ. 1.1.4, by Louis Renou and the present writer, has suggested fourfold solution of the problem in ABORIm Park VIII and Odufficul three based on the reading parṇam na veḥ and the fourth on nayeḥ for naveḥ. In the first, he takes veḥ as

LINGUISTICS ETC. Digitized by Arya Samaj Foundation Chennal and eGangotri

Gen. sg. of vi-'bird', in the second, as Gen. sg. of ve 'bird', from $\sqrt{vi}+vic$ (Pāṇ. 3.2.75.), in the third, as second per. sg. subj. active of \sqrt{vi} , and in the fourth, nayeh accepted as second per. sg. optative of \sqrt{ni} .

The present writer thinks that Abhyankar ought to have kept to his second possibilty. The example red asi is taken from Yajus and the next expression is an authentic quotation from Regueda (4.40. 3b): parnám ná vér anu vāti pragardhìnah, 'the wind blows as if (running) after the wing of an avid bird'.—S.R.

324. Patil, G.M.:—Compounds in English and Sanskrit — A Comparative Study.

MUJ, VIII, No. 1, July 1968, pp. 33-42.

A comparative study of composition in English and Sanskrit has been done and it is hoped that the grammatical study of English language if made on the parallel of Sanskrit grammar, would be more scientific and systematic. A proper classification is necessary and the same may be evolved by the erudite linguists for English language.

—K.D.S.

325. Pisani, Von Vittore:—Sanskrit Pālāgali und Pālāgalás (in German).

ZDMG, 118, Pt. 1, 1968, pp. 124-27.

Pālāgalī in Satapatha Brāhmaņa (3.14.1.8) means after commentary 13.2.6.7 'the fourth and lowest wife of the king'; she does not take part in Aśvamedha sacrifice. Commentary Sańksiptasāra on Kātyāyana Śrautasūtra 20.1. 12 'daughter of a messenger' (dūtaputrī). Possibly pālagalī originates from *pālāgā~*pālākā, cf. pālākalī.—G.B.

326. Ram Gopal: — Vedic Quotations in the Kāśikā and Siddhānta-Kaumudī.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 227-30.

In some cases Kāśikā and Siddhānta-Kaumudī give the incorrect version of Vedic quotations. Many Vedic examples quoted in them are not in conformity with the settled principles of Vedic language. Therefore, it is essential to bring out the critical editions of these commentaries.—K.D.Sc.-0. In Public Domain. Gurukul Kangri Collection, Haridwar

327. Sadhu Ram: —Onomatopoetic words in the Yogavāśiṣṭha and their Linguistic Study.

JOIB, XVII, No. 1, 1967, pp. 36-52.

The onomatopoetic words occur in the Yogavāśiṣṭha either as nouns, compounded with words like kara, krta or krti, or as adjectives, compounded with the words like $r\bar{a}va$, rava, $\bar{a}r\bar{a}va$, śabda, or as adverbs or pure nouns forming compounds with other words. Sometimes they are combined with secondary suffixes. They are also used as denominative verbs. Most of the onomatopoetic words are repetitive in formation. They are either formed from nouns like $div\bar{a}$, dyu, etc., with case-terminations, or from verbs like \sqrt{smr} , $\sqrt{dr\dot{s}}$ etc., or from indeclinables. -K.D.S.

328. Satya Vrat: - Notes on the Language of the Yogavāśiṣṭha.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 313-23.

- 1. Profusion of the use of onomatopoetic words like ghumghuma, cața-cața, krenkāra, dātkāra, sūtkāra, bhamadbham etc.
- 2. Prakritism (i) in vocabulary e.g. guțikā (small ball), helana (to shake), pāța (breadth), țāla (to put off) etc. probably introduced by later redactors and rhapsodists; (ii) in construction in words ending in -ola and -ula, e.g. mankola, kankola, harșula, tarșula, etc; (iii) in meaning, e.g. prānta (a corner) used in the sense of a 'province', use of lag 'to stick', mr—'to beat', gal 'to melt' etc.
- 3. Ellipsio, e.g. the expression sāpekṣatvam upāyayuḥ requires 'jīvane' to complete the sense.
 - 4. Short forms like bāla for bāla-tantu, daśa for daśa-diśah etc.
 - 5. Tautology, e.g. in sajjaņa-jana, krauncācala-giri, etc.
- 6. Verbs with a cognate object, e.g. in cintām cintayati, krīdābhih krīdate, etc.—S.R.
- 329. Simon, Walter: The Tibetan Particle re.

BSOAS, XXX, Pt. 1, 1967, pp. 117-26.

An etymological study of Tibetan particle re as used in clause final position for indicating emphasis, exclamation, condition or command. Also gives comparative study with Sanskrit ma.—N.D.G.

330. Simon, Walter: - Tibetan re in its wider context.

BSOAS, XXXI, Pt. 3, 1968, pp. 555-62.

It gives a fuller treatment of particle re in Tibetan, in continuation of the author's article 'The Tibetan particle re' vide BSOAS, Pt. 1, 1967, pp. 117-126. Demonstrates use of the particle before adjectives, verbs and re in na-re, re-skan and re-śes.—N.D.G.

331. Subrahmanyam, P.S.: -The Central Dravidian Languages.

JAOS, 89, No. 4, Oct.-Dec. 1969, pp. 739-50.

The paper contains all the isoglasses of innovations shared by all the Central Dravidian languages. It is suggested that Telugu first split off from Telugu-Kui group. Other languages of this group remained undivided for some time and during this period, they, as a group, further underwent some more changes not shared by Telugu.—K.D.S.

332. Turner, R.L.: -Geminates after long vowel in Indo-Aryan.

BSOAS, XXX, Pt. 1, 1967, pp. 73-82.

An interesting study of fate of long vowels before geminates of Indo-Aryan in Middle and New Indo-Aryan languages. Gives additional information to what has been said by Pischel and Bloch, regarding shortening of vowel or simplification of geminates in different Prakrits.

—N.D.G.

333. Upadhye, P.M.: -Onomatopoetic words in Prakrit.

JOIB, XIX, No. 4, 1970, pp. 351-54.

Onomatopoetic words are reduplicates in many cases. They indicate peculiar sound of movements or actions or of creatures. Harsh or soft sound is also conveyed. Their meanings are basically connected with the root meaning. They can neither be derived from Sanskrit nor from Prakrit in many cases and as such may be called *Desya* words.—K.D.S.

334. Vaidyanathan, S.: - Obstruents in Modern Tamil.

JOIB, XVI, No. 4, 1967, pp. 289-95.

The author has presented the data, which represents a preliminary tabulation of a CC single idiolect Exemplifying the Problems arising in

phenomicizing a system which is disturbed by loan vocabulary and by analogical changes induced by loan vocabulary.—K.D.S.

335. Varma, Siddheshwar and Sharma, Devi Datt:—The Accent of the Kumauni Language: 2. Word accents: Its phonemic and phonetic aspects.

VIJ, V, Pt. 2, 1967, pp. 185-92.

The Kumauni accent is strictly phonemic in those patterns which show minimal pairs showing stress-pitch contrasts. The importance of such systematically evolved accentuation is undeniable. Kumauni accent is only a portion of a wider phenomenon palpable in other Pahari languages, like Nepali and Garhwali particularly in the syllable with short yowels.—K.D.S.

336. Vegel, Claus: -On the Meaning of Skr. (pra) bhinnañjana.

IIJ, X, Nos. 2-3, 1967, pp. 171-76.

The word (pra) bhinnā is often used to signify a ruttish elephant and añjana is the name of the guardian elephant of the west or southwest quarter from which the rain comes. It is, therefore, suggested that in certain similes, in which a rainy cloud is the subject of comparison, (pra) bhinnāñjana has the connotation "ruttish elephant of the west".—K.D.S.

337. Wijesekera, O.H. de A.: — A Socio-Semantic Analysis of Sanskrit kalp.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 161-71.

The author opines that the Sanskrit stem kar/1-p—originally meant 'immolator', divider of the parts of the victim, and hence came to mean 'animal sacrificing priest'. This interpretation is greatly strengthened by the existence of the word karapan in the Avesta denoting an anti-Zaratushtrian priest. The cultural and etymological affinity of karapan with vedic kalpa (-ka) has also been proved.—K.D.S.

X LITERATURE AND RHETORICS

338. Athavale, R.B.: —New Light on the Life of Paṇḍitarāja Jagannātha.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 415-20.

The author throws considerable new light on Pt. Jagannātha's personal life, his lineage and his accomplishments on the basis of a new source. This source is a biography named Sampradāya-Kalpadruma of Śrī Vallabhācārya. It is wrttten in Hindi by some Viṭṭhalanātha, a grandson of the elder brother of Pt. Jagannātha.—S.N.S.

339. Athavale, R.B.: — Paṇḍitarāja's Commentary on Mammaṭa's Kāvyaprakāśa.

JOIB, XVII, No. 2, Dec. 1967, pp. 113-22.

Two manuscripts of a commentary of Kāvyaprakāśa written by Paņditarāja are available. Dr. J.B. Chaudhuri rightly identifies this Paņditarāja with Jagannātha, as is proved by its style. Dr. G.N. Jha wrongly identified this Paņditarāja with Raghunandana Rai.—R.M.P.

340. Betai, Rameshachandra Sunderji:—Theory of the Aesthetic and Poetry in Kālidāsa.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 171-85.

- (a) Kālidāsa, the philosopher-poet is a seeker after beauty which is the very truth of an object. Beauty is the whole personality in its external and internal aspect and culminates into the quest of the soul. Only the natural is the real and beautiful. The trio, Sundara, Siva and Satya, are united into one by the poet. (b) Poetry requires a Sahrdaya to be understood. Poetry depicts idealism firmly based on reality. Poetry is depiction of life as a poet has visioned, seen and evaluated it. Poetry must contain naturalness (svābhāvikatā). Suggestion—Dhvani and Rasa are the soul of literature. —R.M.P.
- 341. Betai, Ramesh Sunderji:—Principal Sentiment in the Uttara-

VUJ, XIII, Pts 1 & 2, Jan.-Dec. 1970, pp. 51-64.

Conventionally it has been held by some commentators and scholars that the principal sentiment in Haritwatararamacarita of

Bhavabhūti is karuṇa. There are one or two scholars who opine that the principal sentiment here is śrngāra, but their has been a cry in the wilderness. Here, the conventional view has been re-examined and revalued in details, and with the help of the application of both Sanskrit and Western principles of criticism, the conclusion arrived at is that the principal sentiment in the drama is vipralambha-śṛngāra and not karuṇa.

The basis of the conventional view is the famous verse of Bhava-bhūti at the end of the third act of the drama... "Eko rasaḥ karuṇa eva..." etc. The conclusion drawn after the examination of the interpretations of the verse is that it is true to the particular context only and Bhavabhūti should not be taken very seriously as laying down an important revolutionising principle in drama and poetics. Actually, Bhavabhūti has been overcome here by the Pathos of the situation created by him and he has failed to hold himself, like the Creator of the Universe, as he should have as a great artist, done.

It is held that the more natural end of the drama should have been tragedy that is not permitted by Sanskrit dramatic conventions, but it is decisively laid down that the principal sentiment in the drama would have continued to be vipalambha śrngāra even if the drama had ended as a tragedy.

Thus, the drama holds a series of incidents of pathetic import, but they do not, together, string themselves into the karuṇa rasa as the principal sentiment and the principal sentiment of the drama is vipralambha śṛṅgāra in spite of Bhavabhūti. — Author.

342. Bhayani, H.C.: -About the Language of the Śūdrakakathā

JOIB, XVIII, No. 4, 1969, pp. 315-17.

The purpose of the present paper is to bring out the full significance of a quoted passage of the Śrńgāraprakāśa in which Bhoja has mentioned a work called Śūdrakakathā as a typical Parikathā. Examining that passage, the author concludes that there are very good grounds for believing that Parikathā such as the lost Śūdrakakathā was composed in Apabhramśa verse.—S.N.S.

343. Chandra, K.R.: —Intervening Stories of Paumacariyam and Their Sources.

JOIB, XVI, No. 4, 1967, pp. 364-70.

In addition to the main Rāma-story, the Paumacariyam contains 64 side stories. These stories are divided into (1) Informative and

- (ii) Didactic types. They are further sub-divided and a list of all the 64 stories is appended—R.M.P.
- 344. Chattopadhyay, Aparna: -Some References to Animal Hunting in Ancient Sanskrit Literature.

JASC, VIII, No. 2, 1966, pp. 101-04.

The Kathāsaritsāgara describes hunting expeditions of many kings, thereby furnishing interesting data about this chief outdoor recreations of the royalties. The hunting party consisted of huntsmen, hunting dogs, horses and footmen. Nets were used. Ladies accompained the royal hunting party. Lions, tigers, elephants, wild boars, buffaloes, deers and śarabhas were the games. Along with the praise of hunting we also notice its condemnation in the Kathāsaritsāgara.—R.M.P.

345. Chattopadhyay, Aparna: - Reflections of Ancient Indian Society in the Kathāsaritsāgara.

JASC, VIII, No. 2, 1966, pp. 111-14,

The Kathāsaritsāgara generally depicts early mediaeval Indian society, though there are some details which belong to the earlier period of Indian society, while some others are true to ancient Indian society in general.—R.M.P.

346. Chattopadhyay, Aparna: - The Courtesans in the Kathāsaritsāgara.

MUJ, VII, No. 1, July, 1967, pp. 23-29.

The Kathāsaritsāgara throws interesting light on the life, status, accomplishments, and qualities of head and heart of the courtesans of ancient India. The article gives elaborate references to other ancient Indian works in this connection.—R.M.P.

347. Chauhan, D.V.: - Sanskrit Influence on Amīr Khusrau.

ABORI, LI, Pts. 1-4, 1970, pp. 51-58.

Amīr Khusrau is considered to be an originator of the Abyāt-ī-Silsila, the Rikhta style of Hindi or Urdu, the Paheliyān writing in Hindi and compilation of Hindi or Urdu, lexicon in the Persian language. In this paper an attempt is made to show that all the four innovations introduced by Khusrau in the Persian and Urdu languages are only borrowings of the ideas of technics current in the Sanskrit and Prakrit literatures force interies deforce this it times come Sion Saridwar

348. Dange, S.A.:—Rasapratīti āṇi Vyaktimattva (Rasa-realization and Individuality) (in Marathi).

Nav. Diwali Special No., 1970.

Examines the theory of Rasa, and stresses that in the experience of Rasa, individuality is never undermined in actual experience. The opinion of Abhinavagupta that rasa-realization is an outcome of the nullification of the individuality of the rasika, has to be understood with qualification. Rasaprāpti is also an artificial process on the part of the poet and the actors, while it is the spectator or the reader, who is in the most un-artist-state of mind. Discusses the point of this unique individuality at three stages that of the poet, of the actor and that of the rasika; and points out that the so-called sādhāranīkarana is, at all stages, individuality-based (vyakti-sāpekṣa).—Author.

349. Jani, A.N.:—Did Nandanandan write a commentary on Naiṣa-dhīyacaritam?

JMSB, XVI, Pt. 1, April 1967, pp. 101-02.

The author of the article finds it difficult to believe that Nandanandana wrote a commentary on Naisadhīyacaritam. The commentary Bhāva-dyotanikā might have been wrongly ascribed to him instead of Rāmacandra Šeṣa whose commentary on Naiṣadha bears the same name.

In Anūpa Sanskrit Library, Bikaner, the author discovered that Nandanandana's Bhāva-dyotanikā, which was a commentary on his own poem Pratinaişadha, different from that of Rāmacandra. The confusion occured due to the ambiguous manner of entry in the catalogue.—S.R.

350. Jha, Shankar Kumar: — Vidyāpati's Gorakṣavijaya — A Socio-political Study.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 107-12.

Tries to explain why a Sanātana Dharmist like Vidyāpati chose the theme of Gorakṣanath, one of the prominent members of the Nātha cult. Three explanations are suggested. In the first place, we know on respectable authority that Gorakṣanātha was at first a Buddhist and then later on became a Saiva. The bulk of the Maithilas had not accepted the Buddhist faith, but this change of creed impressed the Mithilas of Vidyāpati's days. Secondly, the Yogic path propounded by Gorakṣanātha appealed to the muslims also and through idealisation of the Yogic cult Vidyāpati sought unity of faiths. Thirdly, as the mystic cult introduced by Gorakṣanātha was very popular with the

uneducated mass, a people's poet and statesman like Vidyāpati naturally adopted that theme.

Gorakṣa-Vijaya, a drama by Vidyāpati, enjoins upon the kings to increase their material wealth keeping in view the canons of *Dharma*. He has a dig at the feudal nobility of his day who were engrossed in erotic pleasures.—Author.

351. Kanjilal, Dileep Kumar:—A Critical Study of Kālidāsa's Authorship of the Śrutabodha.

JOIB, XVII, No. I, 1967, pp. 86-92.

The Śrutabodha does not follow the school of Pingala but that of the Nāṭyaśāstra. The language, style and diction reveal that it is the work of a poet of much inferior calibre. The whole versified text reveals glaring departure from the principles followed in all other texts of Kālidāsa. Critical analysis of the Śrutabodha shows that the text is a compilation of handy nature. On the strength of these evidences we can safely conclude that the compilation of Śrutabodha was the work of a pseudo-Kālidāsa at sometime between the 12th-15th century A.D.

—R.M.P.

352. Kanjilal Dileep:—The Art of Text-editing and Textual Criticism in Sanskrit Literature.

OH, XVII, Pt. 1, Jan.-June 1967, 41-49.

In ancient India editing and criticism formed the same class of literature. The same commentator Mallinātha, for example, was both an editor and a literary critic. Editor's work consists mainly of making abridgements, compilations, removal of scribal or other mistakes. The article quotes many works in its support.—R.M.P.

353. Krishnamoorthy. K.: - What is Sāhitya?

MO, III, March-Sept. 1969, pp. 55-61.

In current usage the word 'Sāhitya' has become a synonym for the English word 'literature' in almost all the modern Indian languages. But is it in consonance with the traditional significance of the word as seen in pre-twentieth century usage? This question is examined in the light of actual usages by poets and critics down the centuries and the conclusion arrived at is that 'Sāhitya' is primarily the study of poetry and the poetic art, though It may loosely refer to 'literature'.—Author.

354. Kulkarni, V.M.: - Kalpalatā-Viveka: A Study

JOIB, XVIII, No. 4, 1969, pp. 337-50.

The Kalpalatā-viveka, an Addendum to the Pallava which is a commentary on the Kalpalatā, has been edited with Prof. Vora's Introduction. It is a valuable work on Sanskrit poetics. In the present paper, the author critically discusses the contribution and usefulness of this work. He admires the elaborate and learned Introduction, but points out also a few defects in it. He shows a long table of the passages from the Vakroktijīvita, one of the very important sources of the Kalpalatā-viveka, which has completely escaped Prof. Vora's attention. He also suggests some important corrections in the text on the basis of the authority of the source books.—S.N.S.

355. Majumdar, R.C.: - The Authorship of Sūrjanacaritam.

JASC, VIII, No. 3, 1966, pp. 137-40.

In the absence of more positive evidence, it would be quite wrong to claim that the author of Śūrjanacaritam was a Bengali belonging to the Vaidya caste, far less that he is to be identified with the Vaiṣṇava devotee Candraśekhara.—R.M.P.

356. Marrison, G.E.: -Kīrtana-Ghoṣā-An illustrated Assamese Manuscript.

BMQ, XXXIII, Nos. 3-4, Spring 1969, pp. 108-09.

Śankaradeva (1449-1568) was responsible for the establishment of reformed Vaiṣṇavism in Assam and is reckoned as a founder of Assamese literature. This illustrated manuscript (Or. 13086) of this Kīrtana-ghoṣā has been recently acquired by the British Museum. This is of considerable artistic importance. It is probably not earlier than 18 century A.D. but reflects an earlier, now lost, pictorial style.—R.M.P.

357. Masson, J.: - A Note on the Sources of Bhāsa's (?) Avimāraka.

JOIB, XIX, Nos. 1-2, 1969, pp. 60-74.

The Avimāraka tale itself is probably older than the Bṛhatkathā and it is possible (though we cannot be certain) that Bhāsa used a source now lost to us or even that he depended simply on legends current in his time. Kathāsaritsāgara, Kāmasūtra, especially Yaśodhara's commentary, Buddhist Jātakas are shown to contain the legend. Bhāsa knew the Karna legend of the Mahābhārata and perhaps was influenced by it.—R.M.P.

LITERATURE, EIC. Samaj Foundation Chennai and eGangotri

358. Masson, J.: - Who Killed Cock Krauñca? Abhinavagupta's Reflection on the Origin of Aesthetic Experience.

JOIB, XVIII, No. 3, 1969, pp. 207-24.

Discusses in detail the controversial passage of the Dhvanyāloka concerning Krauñcavadha and critically examines the articles of G.H. Bhatt and Charlotte Vaudeville as well as the interpretation of Kuppuswami. It is concluded that both Ānandavardhana and Abhinavagupta, make the female Krauñca die, not the male. Explaining the relevant text, the author suggests that to emphasise the symbolic nature of the śloka, they both deliberately changed the well-known episode of the Rāmāyaṇa.—S.N.S.

359. Mishra, Rudrakanta: — A Critical Evaluation of the Theory and Practice of Kingship as Revealed in the Raghuvamsa.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 113-46:

The excellent administration, absolute protection from external attacks, justice, charity, moral and political authority, international reputation, intimacy with and regard for the public and dedication to the country's welfare and prosperity were the salient features of the Raghuvamsá kings. The king as a man, divinity, honour and influence, the people's council and public opinion; the assembly of ministers; the secret service, public welfare, judiciary, state treasury, army and statesmanship, are the topics dealt with. The author identifies Raghuvamsá government as "government of the people, by the people and for the people".—R.M.P.

360. Mukherji, Ramaranjan :—Imagery in Poetry: An Indian Approach.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 395-401.

The author points out the controversy between intellect and emotion in creation of Poetry. Alamkāra or the poetic figure is a product of intellect and Rasa is conceived as a peculiar blissful state of ego. Sanskrit poetics holds the balance in favour of both. So the poetic figure helps aesthetic realization. The imagery brought forth by a figure of speech, compressing beautifully the complete atmosphere into a single expression, gives eloquence to this unity. Imagery, thus, is intimately related to Rasa. CC-0 Sn Rusic Domain. Gurukul Kangri Collection, Haridwar

361. Mukherji, Ramaranjan.:—Alamkāra and Aesthetic Realisation—A
Critical Review.

Anv., III, 2, I, 4 March 1969, pp. 101-12.

Discusses the nature of poetical truth. Appreciation of poetical truth results from the coalescence of critical intellect and aesthetic sensibility. On analysis of the stages in artistic realisation the writer shows that critical intellect is essential to appreciation of poetry. This importance of personality in attainment of aesthetic delight can be traced back to Bhoja who recognises Ego as the fundamental principle lying behind the poetic experience.—G.B.

362. "Mutual Impacts of Indian and other Oriental Theatres".:—
(Reports of Seminar held on 21 September, 1970).

BITC, 1970, July-Dec. 1970, pp. 76-157.

Contains report of the proceedings of a Seminar organised by the Institute of Traditional Culture held at Madras University. Participants spoke on ancient theatre belonging to different countries of the Middle East and Far East which was influenced by Indian theatre, and Indian theatre which reveals non-Indian Oriental impacts. The countries and cultures covered are Egyptian, Hebrew, Persian, Ceylonese, Tibetan, Burmese, Indonesian, Siamese, Cambodian, Vietnamese, Philipino, Chinese and Japanese. The main purpose of the seminar was to assess the impact of traditional Hindu culture on Oriental cultures of the middle and far eastern countries and vice versa in the past in the field of theatre and dance.—D.B.S.

363. Nádasdi, Susan L.: — Identical Stories in the Twenty-five Tales of the Vetāla and in the Ocean of Story.

AOB, XXI, No. 3, 1968, pp. 363-68.

The author brings out the purposeful repetition of six tales (Frame, 4. 9, 15, 16, 17) of Vetālapañcavimšatikā in the later versions of the Brhatkathā. To him, the repetitions in the Kathāsaritsāgara are not due to the editor's carelessness. It is concluded that the author of the Vetālapañcavimšatikā was well-acquainted with the Brhatkathā from which he actually selected part of his material, and to which later his own collection was added.—P.G.

364. Nagarch, B.L.: - Vivekamihira - An Allegorical Sanskrit Play of the Eighteenth Century.

JOIB, XVIII, No. 4, 1969, pp. 351-57.

Vivekamihirae an unpublished work composed by Hariyajvā or Hari Dīksita, is an allegorical drama in five acts. This has been modelled on the lines of *Prabodhacandrodaya*. In the present paper, the author gives a critical analysis of the drama and the style of the dramatist. He concludes that the poet has succeeded to a large extent in his main purpose, his language and style are simple and lucid, he is a minute observer of human emotions.—S.N.S.

365. Nath, S.: - Note on the Original Home of Guṇāḍhya.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 147-50

The existence and significance of Guṇāḍhya has been ably attested by the several literary and epigraphic evidences. The Kāśmīrī recensions of the Bṛhatkathā (Bṛhatkathāmañjarī and the Kathāsaritsāgara) mention him as a native of certain sub-city of Supratiṣṭhita which was situated in the megapolis of Pratiṣṭhāna. It is evident from the later recensions of the Bṛhatakathā that Guṇāḍhya was quite at home with the geography of northern India mainly with Kauśāmbī, Prayāga and its suburbs. The Paiśācī, in which the Bṛhatkathā was written, was also spoken in the Vindhya region, and curiously enough it is not far from the native place of Guṇāḍhya. The central theme of the later recensions of the Bṛhatkathā deals with the kings of Kauśāmbī. These are enough to prove that Guṇāḍhya was not a southerner. Thus the birth place of Guṇāḍhya was in the Pratiṣṭhāna of northern India (modern Jhūsī of Allahabad Distt. of Uttar Pradesh) situated on the confluence of the Ganga and the Yamuna rivers.—Author.

366. Om Prakash: -On the Identity of Parvataka.

JIH, XLVII, Pt. 1, April 1969, pp. 115-26.

The identification of Parvataka as Porus by F.W. Thomas and H.C. Seth or as Parba of the Buddha Parvatīya Vamšāvalī of Nepal by Jacobi is untenable. Pabbata, the son of Dhanananda mentioned in the Mahāvamšatīkā and Jaina sources is identified with Parvataka. Parvataka may be better identified with Abhisāra and not with Porus. The view of Ray-Chaudhuri, Lassen and Thomas are criticized further. Parvataka or Parvateśvara, a powerful prince who fought along with Candragupta was to share half of the dominions to be conquered in the war. He had with him his mountaineer troops as also Vairocaka, his brother, and Malayaketu, his son. Parvataka was killed by a poison-maiden appointed by Cāṇakya in the confusion prevailing after the fall of Pāṭaliputra. In Public Bomain. Gurukul Kangri Collection, Haridwar

367. Oranskij, I.M.:—A Folk-tale in the Indo-Aryan Parya Dialect (A Central Asian Variant of the Tale of Czar Saltan).

EW, XX, Nos. 1-2, March-June 1970, pp. 169-78.

The tale is included in the folk-lore material collected in the Hissar Valley (Soviet Socialist Republic of Tajikistan).

A king weds a shepherd girl who gives birth to a boy and a girl who are banished to perish by the two barren queens. They substitute puppies instead, and the king, being enraged puts the shepherd queen in a bag and hangs it. The twins grew up and seen by the king while hunting in the forest, and invited by the latter to dine with him. There the zealous queens poison the food for the boy and the girl but a talking nightingale warns the twins who refuse to eat the food. The king on learning the secret, punishes the two queens by tying them to a mare's tail and dragged till they died. The shepherd queen is taken out of the bag and re-installed.

The tale is widely diffused in Eurasian continent—the whole of Europe, the Slav countries, Turkey, among Caucasus' peoples, Tartars, Buryats, Mongols and Karagass, and also in India. The literary sources do not mention Central Asia and neighbouring countries. But variants of this tale may be perceived in the Uzbek folk-tale, the Kirghiz story, in the folk-tales of Central Asian Arabs and in Tajik and Yagnobi tales. The tale is skilfully embodied in A.S. Puskin's verse which must have exerted a marked influence on the numerous oral variants in folk-lore. As the verse was composed by Puskin during his exile (1822-23) in South Russia, he must have come into close contact with the world of folk poetry and tales of Cossacks, Gypsies, Moldavians and Caucasians.—S.R.

368. Pandey, Rajmani:—The Daśarūpa of Dhanañjaya and Avaloka, Its Commentary by Dhanika.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 61-72.

The Daśarūpa criticises and refutes vyangya-vyanjaka-bhāva by accepting tātparya śakti of Bhāṭṭamīmāṁsakas. They accept bhāvya bhāvaka relationship between poetry and rasa etc. without any valid reason. The same Bhāṭṭamīmāṁsaka logic employed by Dhanika to disprove dhvani can also disprove bhāvanā. Thus bhāvyārtha also can be included in tātparyārtha vākyārtha valvakatībo follection, Haridwar

LITERATURE ETC. Digitized by Arya Samaj Foundation Chennai and eGangotri

369. Pendse, G.S.: - Pāṇdurangāstakam

ABORI, LI, Pts. 1-4, 1970, pp. 215-21.

The author has come across a new manuscript of the *Paṇḍuraṅ-gāṣṭakam*, a published *stotra* attributed to Śrī Śaṅkarācārya. In this paper the text of the *stotra* is critically edited and a few points about the authorship as well as the name and concept of Pāṇḍuraṅga are discussed.—S.N.S.

370. Patwardhan, M.V. & Masson, J.L.:—The Rasagangādhara on the Definition and Source of Poetry.

JOIB, XLX, No. 4, 1970, pp. 416-27.

The author gives annotated translation of the first two sections of the Rasagangādhara, i.e., Jagannātha's definition of poetry, and his remarks on the source of poetry. He concludes that there are no new ideas in the passages, "most of the startling things Jagannātha says are taken directly from the Dhvanyālokalocana of Abhinavagupta", "His fame comes from the abstruse language in which he put everything".—S.N.S.

371. Pusalker, A.D.: - The Mystery of the Yajñaphalam.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 427-32.

The Yajñaphalam, a drama ascribed to Bhāsa by its editor, was published in July 1941. Several scholars wrote in favour or against the authorship of Bhāsa. The present author critically examines the problem and observes that neither Bhāsa nor Pandit Gopāla Datta Šastri is the author of the Yaj. It was written in imitation of Bhāsa, long after the time of Kālidāsa.—S.N.S.

372. Raghavan, V.: - The Date of the Jain Poet Haricandra.

JGJRI, XXVI, Pt. 4, 1970, pp. 45-46.

The date of Jain poet Haricandra, author of *Dharmaśarmābhyudaya* and *Jīvandhara Campū* was placed after 900 A.D. by T.S. Kuppuswami Shastri and Keith. Prof. K.K. Handiqui places him in the 2nd half of the 12th c. A.D. on account of the influence of Śrīharṣa's *Naiṣadhīyacarita* on the Sanghavi Patan ms. of the *Dharmaśarmābhudaya* copied in 1231 A.D. The influence of *Gīta-Govinda* of Jayadeva on *Jīvandhara Campū* is quite patent and thus it would be proper to place Haricandra at c. 1200 page 100 pa

373. Rao, U. Venkatakrishna: - Bhāsa as Dramatist.

MO, III, March-Sept. 1970, pp. 66-69.

Tradition asserts that Bhāsa wrote 24 dramas. Only 13 which are accepted as most spirited among the Sanskrit dramas published, have been released from Trivandrum. The number of Ślokas in them is only 1092, warranting our belief that they are pre-Kālidāsan. The Prakrit and Sanskrit languages used also point to this conclusion. The dramatist must have been a contemporary of Patañjali who speaks of Kamsavadha (another name of Bālacarita). He must have been patronised Puşyamitra Sunga who was inspired to kill his master in a similar Dhanurmaha or army meelee. The society depicted in these dramas is post Āśokan, agreeing with Vātsyāyana as shown by H.C. Chakladar. The plot of the vigorous drama Dūta-Ghatotkaca is briefly summarised.—Author.

374. Rüben, Walter:--Fighting Against Despots in Old Indian Literature.
ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 111-18.

Fighting against despots plays a fairly big role in old Indian literature. In the present paper, the author deals with some points of this topic e.g. whether the despot is killed or banished or otherwise punished. He collects some cases which may be characterised with the above-mentioned points. He also refers to the views of Mahābhārata, Kauṭalya and Manu about this topic and examines some cases from Vālmīki-Rāmāyaṇa to the modern age.—S.N.S.

375. Sanyal, Abanti Kumar: - Indian View of Imitation.

JDHB, I, 1968, pp. 130-34.

In India the Theory of Imitation is primarily applied in Drama. Bharata says: Drama is anukarana. Sankuka takes it to mean: Rasa of drama is but imitated emotions of dramatis personae. This has been refuted by Bhatta Tota who maintains that neither the spectators nor the actors feel that anything is being imitated. Regarding imitation, Sankuka makes no difference between drama and painting which Tota and Abhinava do not accept. Abhinava adopts the term anukīrtana of Bharata to build up his theory. Anukīrtana is the presentation and acceptance of a thing in its universal form; it is re-perception (anuvyavasāya). Imitation as such, results in perversion barring identification. Actors merely present Anubhāvas in their universal form which is beyond imitation. Sometima is converting tations but Davani, the common

quality of all arts. This theory made the term anukarna obsolete in later Indian poetics, even in treatises on paintings.—Author.

376. Sarasvati, D.C.:—Alamkārasudhānidhi Attributed to Sāyaṇa—A hitherto Unpublishisd Treatise in Sanskrit Poetics.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 253-82.

One of the works attributed to Sāyaṇa is the Alamkārasudhānidhi, in the field of Sanskrit poetics, with illustrative verses supplied by Bhoganātha, his brother. This work is not yet printed but is available in manuscripts. The author of the present paper makes a detailed analysis of this work as follows: Introduction, Manuscript material, Nature of the composition, Date of the work, Analysis of the contents, poet and poetry, Doṣa, Guṇa, Alamkāra, Rasa, Dhvani, Probable extent of the work, Works and authors cited in the Alamkārasudhānidhi, Conclusion, Appendix, Passages cited from Bhoganātha's works.—S.N.S.

377. Shah, Umakant P.: — Cattanam Madham—A Gleaning from the Kuvalayamālā-kahā.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 247-52.

The Kuvalayamālā, composed by Uddyotana-sūri in 778 A.D., is a Prakrit Campū. The author of the present paper has tried to fix the date of Uddyotana. Referring to one passage from Kuvalayamālā, he explains several interesting facts from it. One of them is a 'madham' (=matham), a residential school. This is a tradition which is still alive in Kerala According to the author, the Kuvalayamālā is a store-house of cultural data, and hence deserves to be critically studied like the Harṣacarita of Bāṇa, so ably discussed by the late Dr. V.S. Agrawala.—S.N.S.

378. Sharma, Santosh Kumari:—Rhetorical Embellishments in the Haravijaya.

JGJRI, XXII, Pts. 3-4, May-August 1966, pp. 203-35.

The author remarks that Haravijaya was written in a period when poets were trying hard to exhibit their knowledge by writing pedantic poetry with the object of pleasing their patrons and impressing the audience. She gives copious illustrations from Haravijaya of arthālankāras like upamā, rūpaka, utprekṣā, śleṣa, etc. of Śabdālankaras like Anuprāsa and yamaka and of Cittrālamkāras such as sarvatobhadra and ardha-bhramaka Cospelic Domain. Gurukul Kangri Collection, Haridwar

379. Shukla, C.P.: - What Anandavardhana Meant by Dhvani?

JGJRI, XXII, Pts. 1-2, Nov. 1965-Feb. 1966, pp. 13-22.

Ānandavardhana, the famous Kashmirian poet, critic and philosopher defines *Dhvani* as a species of poetry wherein the word and its primary meaning sub-ordinate themselves to the suggested meaning. Mammata also considers *Dhvani* a particular kind of poetry while according to Paṇḍitarāja Jagannātha, *Dhvani-Kāvya* is the best kind of poetry and the suggested sense is its soul. Ānandavardhana considers poetry actually of only one kind and form, viz, *Dhvani*,—D.B.S.

380. Shukla, Rama Kant:—Influence of Bāna's Harsha-Charita on Ravisena's Padmapurāna,

JGJRI, XXIII, Pts 1-4, Jan.-Dec. 1967, pp. 91-106.

Ravisena the junior contemporary of Bāṇa and the author of Padmapurāṇa evinces the commonest tendency of Jain poets to imbibe influence of Brahminite cult and literature. Raviṣeṇa has copiously borrowed both long narratives and pithy epigrams from the Harṣacarita along with the reservoir of eminent Sanskrit works. Raviṣeṇa's description of Magadha-viṣaya, Rajagṛha city and King Śreṇika are rather the replica's of Bāṇa's description of Śrīkaṇṭha-janapada, Sthāṇvīśvara and King Harṣa and Puṣpabhūti respectively with the slight alterations based on metrical conveniences and religious considerations. The imagery both descriptive and ornamental neglects the apposite tone of time and place and at times is not bereft of inevitable Brahminite impact. The irresistable charm of Bāṇa's unique imagery and felicitous descriptions and Raviṣeṇa's ambition of producing a prodigious work of unsurpassed compendium of religious and literary ingenuities and craftmanship allured Raviṣeṇa to enter into this act of plagiarism.—Author.

381. Sohoni, S.V.: -Two Verses from Hāla's Gāthā-Saptaśai.

JOIB, XIX, No. 4, 1970, pp. 342-45.

The author gives a critical and comparative exposition of the verses 161 and 740 of Gāthāsaptaśati. Explaining the theme and underlying ideas of the verse 161, he shows that in his Saundarānanda, Aśvaghoṣa expresses an almost similar idea and a terracotta figurine of Yādava period depicts this idea. He also compares the idea of the verse 740 with that of Bhujyu's incident in the Rgveda and a passage in the Dialogues of the Buddha as well as with a practice of the Ceylonese sailors.—S.N.S.

LITERATURE, ETC.

131

382. Sternbach, Ludwik: - Ravigupta and his Gnomic Verses.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 137-60.

Ravigupta was an author of beautiful gnomic verses. His works disappeared but some verses of his are still treasured in Subhāṣita-saṃgrahas. The author of the present paper discusses in detail about the date, place and works of Ravigupta. He compiled verses which are attributed to Ravigupta and were dispersed in different sources. He found sixty-nine such verses and included them in the annex in alphabetical order. In the foot-notes to the annex, he gives the sources of the verses quoted, metre of the verses and critical apparatus, so far as available.—S.N.S.

383. Upadhye, A.N.: - The Kuvalayamālā-kathā of Ratnaprahhasūri.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 63-70.

The Kuvalayamālā-kathā (-saṃkṣepa) by Ratnaprabha (-sūri) is a stylistic digest in Sanskrit of the earlier work in Prakrit, the Kuvalayamālā of Uddyotanasūri. The object of the present paper is to institute a modest comparative study of these two works.—S.N.S.

384. Upadhye, A.N.: - A note on Hemacandra and the Udattaraghava.

VIJ, V, Pt. 2, 1967, pp. 198-99.

A manuscript of Udāttarāghava by Anangaharṣa Matrarāja or Māyurāja, son of Narendravardhana of the Kalacūri dynasty has been found by V. Raghavan. Daśarūpa quotes from this source. So does Hemacandra in his Svopajña commentary of his Kāvyānuśāsana. This quotation could be helpful in the proposed critical edition of Udāttarāghava.—R.M.P.

385. Upadhye, P.M.:—Influence of Vimalasūri's Paumacariya and Bāṇa's Kādambarī on Uddyotanasūri's Kuvalayamālā.

JOIB, XVI, No. 4, 1967, pp. 371-74.

The beginning, the story-structure, the language, five sayings and philosophical passages testify to the influence of *Paumacariya* on *Kuvalayamālā*. The author of the *Kuvalayamālā* was charmed by the lavish and ornate style of Bāṇa. The peculiarities of Bāṇa's style such as long compounds, epithets after epithets, similes after similes, use of metaphors, one idea expressed in many words *etc.* are also found in the Kuvalayamālā thereby proving Bāṇa's influence.—R.M.P.

386. Usha: - Some Philosophical Interludes in Contemporary Sanskrit Dramas.

JOIB, XVI, No. 4, 1967, pp. 344-48.

Indian writers propagate puruṣārthacatuṣṭaya—the four-fold ideal of life through their writings and gravitate towards philosophy unconsciously. Philosophical discussions in Bhūbhāroddharaṇam by MM Mathura Parshad Dixit, Vimalayatīndram and Śaktisāradam by Dr. J.B. Chaudhuri and Pariṇāmaḥ by Pandit Chuḍānātha Bhattarāya of Nepal are discussed in the article.—R.M.P.

387. Venkatacharya, T.: — The Significance of the Title Ubhayābhisārikā and the Date of the Play.

JAOS, 88, No. 2, June 1968, pp. 350-52.

Ubhayābhisārikā is a bhāṇa written by Vararuci. Here the word Abhisārikā does not mean the dramaturgical type of heroine. It means "going out of both the lovers to meet each other". The formation of Ahbisārikā is Abhi+sr+nvul. The relevant vārttika is under Sūtra 3.3. 108 dhātvarthanirdeśe nvul vaktavyaḥ, meaning that the affix nvul is used in the sense of the action denoted by the root. Āsikā and śayikā are other examples. Ubhayābhisārikā is probably earlier than the extant Nātyaśāstra and Kāmasūtra, since some references of it do not agree with them. It was perhaps earlier by some centuries than the date suggested by E.W. Thomas and S.K. De (6th or 7th c. A.D.)—R.M.P.

XI-MISCELLANEOUS

388. Bai, M. Rajeevi: - Sanskrit and Culture.

MO, III, March-Sept. 1970, pp. 124-26.

Sanskrit, the treasure-house of knowledge, abounds in four Vedic texts followed by the Brāhmaņas, Āraņyakas, Upaniṣads, Purāṇas and Tantras. Although preserved as religious language, Sanskrit was finally used for secular purposes. Pāṇini, the great grammarian in the 4th century B.C. fixed certain rules and this classical language came to be known as Sanskrit or "perfected" or "refined" as opposed to the older Vedic form.

The two great epics, the Mahābhārata and the Rāmāyaṇa and the dramas like Śākuntalā deal with the social manners, customs and the duties to be performed in those days.

As a literary language, it is still cultivated and a vast literature—philosophical, narrative, lyrical, dramatical and technical has been written in it. It richly deserves the honourable place in the country which once it commanded.—Author.

389. Bhatt, Harihar & Suthar Chhotubhai: - The Length of a Tithi-Appendix.

JOIB, XIX, Nos. 1-2, 1969, pp. 167-69.

By following the Indian method, the author has attempted to find out length of a Tithi on the basis of trigonometry.—R.M.P.

390. Chakravarti, Chintaharan:—A Note on the Study of Feasts and Festivities of the Hindus.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 771-74.

The feasts and festivities of the Hindus occurring all round the year centre round the worship of various deities on particular days. Their forms differ from place to place, though they follow almost the same or similar pattern everywhere. Some of these are old and of wide prevalence while others are not so. A organised study of them is wanted, —R.M.P.

391. Chattopadhay, Aparna: — Ancient Indian Practices of Drinking and Smoking as found in the Caraka-Samhitā.

JOIB, XVII, No. 1, 1967, pp. 9-21.

Eighty-four kinds of wine, their mode of preparation and efficacy find detailed description in the Caraka-Samhitā. The picture of society in Caraka shows that wine was regularly used by the healthy as well as sick. Rules for drinking wine, bad effects of drinking etc. are also dealt with. Preparation of cigar, its good effects and rules for smoking are also described.—R.M.P.

392. Diwekar, H.R.: -Co-ordination of Indian Research.

JGJRI, XXVI, Pt. 4, 1970, pp. 95-98.

There should be committees at the University, State and National levels to sift the theses and co-ordinate research works produced in various Indian languages.—R.M.P.

Goswami, Praphulladatta. :- Folk-tales of the Miris.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 775-80.

In Miri folk-tales, we find many features in common with tales recorded in other parts of Assam, thus showing evidences of give and take among the various cultural groups of the state.—R.M.P.

394. Gurumurthy, S.: -Some Educational Institutions in South India.

BITC, Jan.-June 1970, pp. 38-82.

Reviews the role played by the three important educational institutions of ancient and mediaeval South India, viz., (i) Ghaţikā, (2) Maţha and (3) Agrahāra, as gleaned from contemporary inscriptions. This education was largely religious and Sanskritic in character. Some important topics discussed are: (1) The Ghaţikās of Kānchi, Vēmberrūr, Nagavāri Agrahāra, Kāvanūr, etc.; (2) The Maţhas: their nature and purpose, foundation, Heads and their functions, elections, the Vaiṣṇava maṭhas, the Sankara Maṭha, courses of study, etc.; and (3) The Agrahāras: their purpose and aim, the Brahmapurīs, foundation, administration, qualifications of Bhaṭṭa, admission of students, etc.—M.C.

395. Mehra, K.L.: -History of Sesame in India and its Cultural Significance.

VIJ, V, Pt. 1, March 1967, pp. 93-107.

The history of cultivated plants is interwoven with the history and migration of different peoples who were responsible for their domestication and spread. The Sanskrit term for sesame is tila.

That sesame was known to the Indus Valley peoples and the Yaudheya tribes is proved by the discovery of lumps of charred sesame from Harappa excavations and by the identification of sesame in the plant remains dug at Khokhrakot mound in Rohtak respectively.

From references to preparations of Sesame like oil, tiiodana, kṛśara, cakes, piṭṭha, parpaṭa, palala, śaṣkulī, tilodaka, etc. in the Vedas, Brāhmaṇas, Upaniṣads, Sūtras (800-300 B.C.), Buddhist and Jain works (500-300 B.C.), Arthaśāstra, Mahābhāṣya, Smṛtis, Caraka, Suśruta, Kāśyapa and Bhela Samhitās, Purāṇas and classical literature, the author proves the knowledge and use of sesame for food and other purposes during all this period. Then he refers to informațion in Hobson-Jobson, Pliny, and suggests the possibility of independent origin of the cultivation of sesame in Africa (c. 5000 B.C.).

Finally, the author says that from Africa, sesame spread to India, China and West Asia, and its spread is closely connected with the cultural histories of these countries.—S.R.

396. Mukherjee, Paresh Nath: - Paul Deussen's Indian Tour.

JASC, VII, Nos. 3 and 4, 1965, pp. 113-20.

Paul Deussen reached India on November 6, 1892 and left for Europe on March 17, 1893. During his short stay in India he visited number of places which included Bombay, Baroda, Ahmedabad, Jaipur, Agra, Amritsar, Lahore, Rawalpindi, Peshawar, Delhi, Mathura, Vrindaban, Kanpur, Ayodhya, Lucknow, Banaras, Patna, Calcutta etc. He also saw Prayag, Ujjain, Poona, Tanjore, Madura, Madras, Trichinopoly and left for Ceylon via Tuticorin. He came in contact with persons like Prof. Bhandarkar, Jivānanda Vidyāsāgar, Vacaspati Misra, Col. Olcott, Prof. Thibaut, Prof. Venis, Prof. Sudhākar and Rama Misra, Gangādhara at Banaras, Mr. P.L. Roy, Haraprasād at Calcutta, Dr. Stein and Col. Jacob and host of Pandits. He has recorded his experiences of Indian tour in his book 'Erinnerungen an Indien' published in 1904.

—D.B.S.

397. Murthy, R.S. Shivaganesha: - Sanskrit and the Common Man.

MO, III, March-Sept. 1970, pp. 42-45.

It is a fact that students in Schools and Colleges turn away from Sanskrit. It is because the present technique of teaching and text book are not satisfactory. Then to popularise Sanskrit among students as well as people at large:—

- (1) Teaching technique to be reoriented.
- (2) The texts should have contemporary value. The dual effort of the student to follow both content and form should be avoided.
- (3) The grammar syallabus to be graded accordingly, with a common teaching methodology, without insisting to quote Pāṇini who never wanted Sanskrit to obey his dictates.
- (4) Sanskrit as also the medium of instruction will provide wider opportunities to gain ground to express oneself in Sanskrit.
- (5) Scholars must expose, in a homely language, the vastness and comprehensiveness of Sanskrit by preparing histories and compendia, of its diverse fields.—Author.
- 398. Pandya, Amrit.: The Dravidian Origin of the Kunbi-Kurmi Farming Community in Gujarat.

JGRS, XXXI, No. 4/124, Oct. 1969, pp. 280-82.

The great farming community forming the Kunbi-Kurmi-Kudumbi complex of the Gangetic, Mahānadī and Chambal basins, as well as Gujrat, Maharashtra and Mysore, is reminiscent not so much of the 'Kuntibhojins of the Jātakas, as of the 'Kudumbiyas' of the Jain Sūtras, derivable from Dravidian 'Kud' or 'Kul', meaning a 'labourer'. Hāla's Gāthāsaptaśatī shows that they were already present in Maharashtra and South Gujrat during the Sātavāhana period (c. 168 B.C.-250 A.D.). They belonged to the Pañcha-Drāviḍa division, and were certainly not Hūṇas as surmised by some Western scholars.—M.C.

399. Parshad, S.N.: — Dhruvā Devī Kī Jati. (The race of Dhruva Devī (in Hindi).

JGJRI, XXVI, Pts. 1-3, 1970, pp. 757-62.

Perhaps Dhruvā Devī was at first the queen of Ramagupta and later became queen of Chandra Gupta II. Possibly, the Sakas named their daughter Durgan Rubon in Gurok Rangaguptan, Handwarvā Devī is the

Indianized form of the Śaka name Dhruva Swamini. Chandra Gupta II disguised as Dhruvā Devī killed the Śaka King.—R.M.P.

400. Raghavan, M.D.: -The Cocoanut in the Socio-Economic Life of Ceylon.

BITC, Pt. 2, 1967, pp. 221-229.

Cocoanut occupies a patriarchal place in the life of the Ceylonese people from the time of King Aggrabodhi I (A.D. 589). The uses of cocoanut are manifold from building huts, bullock stalls, thatched roofs, fences, coir ropes, matting, etc., to various food products.

To fishermen it supplies material for canoes, nets, torches, pingo (yoke) for carrying the catch home, and several other household necessities. The coir mat and rope industry is a significant factor in rural economy. Among the many products of the cocoanut, palm is the toddy, the juice from the unexpanded flower spathe. Toddy for jaggery is separately tapped in a pot.

The Tiyar, Illaver, Chandar and Billavas, all of the West or Malabar Coast, with their counterparts in Ceylon, form an exclusive cultural group and have made the greatest contribution to promote the culture of the cocoanut palm.

The earliest mention of the cocoanut in Ceylon occurs in the Mahāvaṁśa (B.C. 161). By the 11th century, cocoanut was grown in Ceylon on a large scale in plantations.—S.R.

401. Sankaranarayanan, N.: - Chariots in Ancient India.

BITC, Jan.-June, 1969, pp. 50-54.

As in ancient Greece, Egypt and Persia, so in India chariots were largely used, and the art of driving chariots was considered as an accomplishment. Lord Kṛṣṇa and Daśaratha were renowned charioteers, and rathas formed one of the important corps in the fourfold division of the army. Ancient Indian literature abounds in references to charoits and temple cars. The terms mahāratha and atiratha occurring in the Mahābhārata, a full chapter on ratha in the Mānasāra, the references to a special caste named rathakāra in the Rgveda, and several references in epigraphs to temple cars bear ample testimony to the use of different types of chariots of various specifications. Chariots were also used for taking deities out in procession as observed by Fahien (4th centusy A.D.). This practice continues util boday some shrines and mandapas were

also conceived in the form of temple cars, e.g., the Sun temple at Konārak, the stone car at Hampi, and one of the mandapas in the Airāvateśvara temple at Darasuram.—M.C.

402. Shivaramaiah, B.K.; — Problems of Sanskrit Teaching in Undergraduate Classes.

MO, III, March-Sept. 1970, pp. 17-21.

For nearly two hundred years, Sanskrit is being taught in colleges in our country. At the undergraduate level which is a crucial medium between the secondary and the post-graduate stages, continuity of courses from lower levels and a proper integration of traditional and modern methods are to be ensured. That will help the student not only to acquire considerable command over the language but also to develop a critical and historical outlook. Of course, there are problems relating to student strength, teaching-staff, text-books, library, scheme of examination and medium of instruction. Solutions have to be found out taking into consideration the nature and importance of the problems dealt with. Teachers, on their part, should not be forgetful of the fact that an abiding love for Sanskrit and a fundamental attitude of pursuing Sanskrit studies as an end in itself would give courage and strength to face problems, if not to overcome them.—Author.

403. Stephan Fuchs.: - Nomadic Tribes in the Plains of North India.

JGRS, XXXI, No. 2/122, April, 1969, pp. 92-101.

The Nomadic tribes in the plains of North India fall into three main categories: (1) the Vagrant tribes, belonging to a basically primitive food-gathering and hunting stage of culture, e.g., the Bāuris, Bāgdīs, Lodhas, etc.; (2) the Vagrant occupational castes belonging to a more advanced culture of jungle-dwellers and primitive cultivators, akin perhaps to the Doms, and the aboriginals of north-eastern India; and (3) the 'ex-criminal' or 'denotified' castes, probably belonging to originally predatory nomadic tribes, and immigrants from Central Asia, such as the Jāts and Rājputs.—M.C.

XII A—PHILOSOPHY & RELIGION (BUDDHIST)

404. Bapat, P.V.: -Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍalakesi-Vatthu, A Tamil Poem.

JIH, LV, Pt. 3, Dec. 1967, pp. 689-94.

Vimati-Vinodanī is a very interesting commentary on Vinaya. It mentions by name a Tamil poem Kuṇḍalakesi Vatthu, which is now lost, and which is now known only from passages reproduced in a commentary on a Jain poem Nīlakeśī by name. The Kuṇḍalakesi-Vatthu though a Buddhist work, contains several passages about philosophical views, which are not in strict accord with the orthodox views of the Theravāda in Ceylon. For example, it advocates the view that drinking wine is an evil only when one drinks it knowingly. Vimati-Vinodanī considers all those views and refutes the arguments used.—S.N.S.

405. Barean André: —Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge) (in French)

WZKSO, XII-XIII, 1968-69, pp. 23-32.

The article deals with religious practice of Theravada sect of Buddhism, which form the majority in Indo-China. Although their ultimate aim is freedom from all desires and bondage, they indulge in rituals seeking not only a protection against passions and vices but also some material gains and profits like longevity, health, welfare of near ones. Rituals consist of invocation to divinities Brahmā, Indra, Lokapālas. The author traces their origin in old magic and also some branch of Buddhism itself.—N.D.G.

406. Barua, Dipak Kumar:—Buddha's Discourses to the Lay People.

JOIB, XVII, No. 4, 1968, pp. 376-414.

Buddhism is out and out a monastic religion, yet a few stray discourses in the first four Nikāyas of the Pāli cannon are devoted to the daily life of the householders. Enumerating such discourses in six classes and giving the definitions of Gahapati and Upāsaka, the author explains in detail the ethical, religious and secular discourses. Comparing Buddha's Giscourses with the thical faint Colean and San and San

concludes: "Thus even in the life of a Buddhist householder is reflected the middle way avoiding both the extremes".—S.N.S.

407. Barua, P.R.: - Early Buddhism and Brahmanical Doctrines.

JASP, XII, No. I, April 1967, pp. 1-8.

This is a part of the book continued in JASP, XII, No. 2, Aug. 1967. Apart from the introduction and conclusion, the book is divided into four main chapters dealing with: (i) the doctrine of Ātman; (ii) Brāhmin doctrine of caste; (iii) the Vedic rites and rituals connected with sacrifice, involving animal killing; and (iv) the existence of the gods and their position in Buddhism. The author says, "Brāhmin doctrine forms an integral part of early Buddhism as the latter arose out of it, partly in rivalry with and partly in modification of existing Brāhmaṇical systems of the Buddha's day". He examines critically and comparatively his statement on the basis of the Brāhmaṇical and Buddhistic authorities.—S.N.S.

408. Basham, A.L.: - The Rise of Buddhism in its Historical Context.

ASP, IV, Pt. 3, Dec. 1966, pp. 395-411.

The first definite but mild criticism of the Vedic sacrificial cult appears in the early Upanişads, Such stirring thoughts produced numerous heterodox systems, of which Buddhism was the chief, and seems to have been in some way connected with the belief in transmigration, which in Pāli texts is quite taken for granted. Most of the leaders of the new movements came from the upper classes, e.g., the founders of Buddhism and Jainism were the Kşattriyas.

By the time of Buddha, the process of social and political change in the earlier society of tribal structure had gone very far, and ambitious kings had virtually eliminated the tribal institutions. Early Buddhism, in fact, made its chief appeal to the rising middle class. It progressed in the year between the death of the Buddha and the rise of the Mauryas, and in the reign of Aśoka, it took its first leap forward. After the fall of Mauryas, it continued to spread until it began to penetrate into Central Asia and China.

The Indo-Greek King Menander became a Buddhist, and so did the Sakas and Kusānas, but the Greek ambassador Heliodorus embraced Vaiṣṇava religion. The great changes in Buddhism occurred when much of N. India was governed by people who spoke an Iranian language. In succeeding centuries, Hinduism developed and adapted itself until slowly Buddhism merged with it and lost its identity.—S.R.

409. Bernhard, Franz:—Zur Interpretation der Pratītyasamutpāda-Formel (On the interpretation of Pratītyasamutpāda formula) (in German).

WZKSO, XII-XIII, 1968/1969, pp. 53-64.

An attempt to corroborate on linguistic grounds the observations made by Prof. Frauwallner that the formula of Pratītyasamutpāda is a superficial combination of two different formulas for a chain of conditions leading to rebirth. The *Udānavargavivaraṇa* on Udānavarga XXIX. 24 quotes two different allegorical interpretations. Prajñāvarman in his comenentary explains certain terms of the Udānavarga stanza by the members 1-7 (avidyavedana) of the Pratītyasamutpāda formula, but in Kātyāyanīputra's commentary, the same terms are interpreted by the following terms beginning with trṣṇā (8). It is apparent that the second part of the Pratītyasamutapāda formula was not a continuation but a parallel to the first part.—Author.

410. Chattopadhyaya Siddheswar:—Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK): A Note.

JDHB, I, 1968, pp. 45-50.

The five divine (*Dhyānī*) Buddhas emanating from *Vajra-sattva* (*Ādi-Buddha*) and presiding over five *Skandhas* are traditionally regarded as progenitors of five families (*kulas*). Each divine Buddha has his own Bodhisattva, Śakti, *Bīja-mantra*, colour, *Mudrā* and location.

The MMK. (c. 8th Cent. A.D.) displays no complete knowledge of the above systematic pantheon found to be first formulated in the Srī-Guhya-samāja and accepted by modern scholars as the basis of our study of the Buddhist iconography. The MMK. speaks of the three, eight or ten families. Not more than three families of the one can be identified with the three of the other; the terminology, however, is not the same.

The particular position of the MMK in this respect can be explained by accepting that either the work represents an earlier phase in the history of the evolution of the Buddhist pantheon systematised CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

afterwards or, it contains a later tradition. The second alternative seems to be untenable.—Author.

411. Dutt, Nalinaksha: - Introduction of Pali Studies in India.

MBh, 75, Nos. 5-6, May-June 1967, pp. 138-41.

Buddhist monks, persecuted by the Saiva ācāryas in the South and the fanatic Muslim invaders who indulged in wanton vandalism and massacre, fled to Ceylon and Nepal carrying with them as many manuscripts as they could from their monasteries. In the 10th and 11th centuries, Chinese and Tibetan monks collected copies of manuscripts from Nālandā, Vikramašīlā and Odantapuri monasteries.

It was the European Missionaries and Civil Servants who brought to our notice Pali manuscripts in Ceylon, Burma and Siam. Innumerable European scholars from Eugene Burnouf to Rhys Davids and others compiled catalogues, edited, translated and published several Buddhist texts and prepared Pali-English dictionaries.

In India, Pali language and literature came to be known towards the end of the 19th century. Now Pali is recognised as an independent subject in Calcutta, Magadha and Banaras Hindu Universities.—S.R.

412. Haldar, Aruna: — Doctrine of Sarvāstivāda in the Light of Modern Philosophy and Psychology.

JASC, VIII, No. 1, 1966, pp. 51-64.

The author critically examines some of the basic tenets of Sarvāstivāda school of Buddhism in the light of modern European Philosophy and Psychology. In this connection the author explains the implication and meaning of the term dharma according to Sarvāstivāda Philosophy and comes to conclusion that the Sarvāstivāda philosophy cannot be categorically classified as either realism or idealism. It indicates a kind of phenomenalism of so-called matter and an associationism of so-called mind and a complex formation of both. The author has drawn materials, for her study, from the Kośa, its bhāṣya and vyākhyā by Yaśomitra.—D.B.S.

413. Haldar, Aruna: — Abhidharmakośa: Its place in Early Buddhist Literature.

JOIB, XVII, No. 3, pp. 247-66.

Discusses the origin and development of Buddhist literature vis-a-vis Buddhist Sangha which grew into several branches following four

councils in course of time. Among the innumerable branches sprung after the fourth council was Sarvāstivāda, to which Abhidharma literature belongs. Abhidharmakśōa of Vasubandhu is the most important work belonging to the category of Abhidharma literature. It describes the tenets of Vibhāṣā School. The author discusses the date and contribution of Vasubandhu, the problem of two Vasubandhus, the contents of Abhidharmakśōa and Kōṣabhāṣya and gives useful bibliography on the subject.—D,B.S.

414. Hazai, G. and Zieme, P.: -Ein Uigurisches Blockdruckfragment einer Einleitung zum Vajracchedikāsūtra. (in German)

AO, XXXI, Fasciculus 1, 1968, pp. 1-14.

Discusses a block print in Turkish from the Turfan collection in Berlin. The text of this well-preserved fragment is a part of the Introduction to Vajracchedikāsūtra. This fragment may be a translation from Chinese. After a short introduction the authors give the text, its translation in German, notes on the text, word-index, grammatical index, appended by the block print.—G.B.

415. Hirsch, Elisabeth Feist: -- Martin Heidegger and the East.

PEW, XX, No. 3, July 1970, pp. 247-64.

This paper is an attempt to relate Heidegger's philosophy to some major aspects of the philosophical traditions in the East. Between the two world wars, Heidegger had many contacts with Japanese colleagues and students who attended his lectures and seminars and who in turn discussed with him their own intellectual background. So Heidegger may indeed serve as a bridge between East and West.—S.N.S.

416. Hummel, Siwgbert: - The sMe-ba-dgu, the Magic Square of the Tibetans.

EW, XIX, Nos. 1-2, March-June 1969, pp. 139-46.

The author examines the significance of certain, doubtlessly canonically arranged groups of cosmological diagrams on Tibetan roll pictures (Tib. thang-| ka) and on metallic plates of the same content.

—S.N.S.

417. Jacobson, Nolan Pliny: - Buddhism, Modernization and Science.

PEW, XX, No. 2, April 1970, pp. 155-68.

In the present essay, the author is concerned with self-corrective style of life, one of restructuring traditional values systems and its relation

to modernization. He discusses about modernization and science and deals with the Buddhism and the new style of life. He observes, "Buddhism is prepared in many ways to support and strengthen the self-corrective life-style and the emerging world of scientific research. It is equipped for this contribution not by technological hardware, but by a new frame of reference and forms of meditation and analysis whose significance deserves to be more clearly understood".—S.N.S.

418. Jambuvijaya, Jaina Muni:—A Comparative Study of the Utapādā-disiddhiţīkā and the Hetūbinduţīkā.

WZKSO, XII-XIII, 1968/1969, pp. 187-91.

An attempt to reconstruct the lost portion (folio No. 52) of the Hetūbinduṭīkā with the help of Utapādādisiddhiṭīkā, a Jaina logical treatise by Candrasena, and the Tibetan Versian of the Hetūbinduṭīkā. Durveka's commentary Āloka on Arcaṭa's Hetūbinduṭīkā has also been utilised.—G.B.

419. Joshi. L.M.: - Reviews on some Alleged Causes of the Decline of Buddhism in India.

JGJRI, XXII, Pts. 1-2, Nov. 1965, Feb. 1966, pp. 23-37.

The author has critically examined the views of Mm. Dr. Umesh Misra about the possible causes of the decline of Buddhism in India and has come to the conclusion that they are not warranted by facts. It is not correct to say that the Buddha did not 'test the fitness of the disciples' and that 'admission to the Order was not restricted'. There is ample evidence in Pali texts to the contrary.—D.B.S.

420. Kajiyama, Yuichi.: - Bhāvaviveka, Sthiramati and Dharmapāla.

WZKSO, Band XII-XIII, 1968/1969, pp. 193-203.

An attempt to show that Sthiramati was active till 560 A.D. Tibetan and Chinese sources have been utilised. Bhāvaviveka was older than Sthiramati. Both of them quote Dignāga. The syllogism of Bhāvaviveka was criticised by Sthiramati. Bhāvaviveka flourished between 500-570 A.D. and the date of Sthiramati is given by Prof. Frauwallner has been accepted. The relationship between Bhāvaviveka and Dharmapāla has been determined through a number of parallelism. Dharmapāla's chief opponent was Bhāvaviveka on G.B.

421. Kak, R.N.: - What Dharma Means in Buddhism.

AP, XLI, No. I, 1970, pp. 19-22.

The author examines the complex of meanings centred upon the term *Dharma* in Buddhist tradition. He has explained methodically the seven philosophically most important meanings as well as the use of the term in different contexts in Buddhist philosophy.—S.N.S.

422. Kalupahana, D.J.: - Dinnāga's Theory of Immaterialism.

PEW, XX, No. 2, April 1970, pp. 121-28.

Examines the nature of the arguments adduced by Dinnaga in favour of the kind of idealism he was advocating in the Alambanaparīkṣā and assesses the value of his contribution. The author concludes that Dinnaga, realizing the problems inherent in a realist as well as in idealist theory of perception, attempted a fresh analysis of these problems which induces him to give up the absolute form of idealism advocated by his predecessors and to propound, for the first time in the history of Indian thought, a theory of immaterialism based entirely on epistemological facts.—S.N.S.

423. Law, B.C.: —A Great Buddhist Hell Called the Avīci.

JIH, XLVII, Pt. 3, Dec. 1969, pp. 535-40.

Avīci is a Buddhist hell divided into four parts and having four gates. Here great sinners suffer terribly for 100 years. Among the eight principal hells, Avīci is the deepest. Avīci or waveless is so called because there is not the best wave of happiness. Kāmadhātu (element of desire or sensual pleasure) exists in the sphere, below which is the Avīci hell, and above it stands the paranimmitavasavattidevaloka. We may think of India as waveless deep (Avīci). Many persons are still suffering the torture in this hell for various sins.

The Dhammasangani points out that beginning with the Avīci hell below and the Paranimmita-vasavatti gods above, in their midst, within the domain of sensual pleasures, there exist the elements or attributes of beings, organs of sense, form, sensation, perception, aggregation or matter or Karma (action) and consciousness.—H.S.S.

424. Malvania, Dalsukhbhai D.:—Prajñāpanā and Ṣaṣkhaṇḍāgama.

JOIB, XIX, Nos. 1-2, 1969, pp. 35-45.

Prajnāpanā Sūtra is an ancient Jaina Upānga written probably by Ārya Syāma in the 3rduor Othercontury KBroscolldtiois Habased on the Anga

Sūtra Dṛṣṭivāda and written in question-answer style. The discussions centre round Jīva. It is divided into 36 literary divisions or 'padas'. Ṣaṭkhaṇḍāgama, another important Jain work based on the Aṅga Sūtra Dṛṣṭivāda, was composed by Ācārya Puṣpadanta and Bhūtabali who flourished sometime after 683 V. N. (V. N.=after the death of Lord Mahāvīra). It has 14 Khaṇḍas or points of investigation and is written in commentary style. Its discussions are more mature and centre round Karma.—D.B.S.

425. Mcdermott, A.C.S.: - Empty Subject Terms in Late Buddhist Logic.

JIP, I, No. 1, October 1970, pp. 22-29.

The author gives a rejoinder to K. H. Potter's paper in the article, and lays stress on the point that there are empty subject terms in Buddhist logic, since in Buddhist doctrine all real existents are momentary.—A.K.S.

426. Mehta, J. L.:—Heidegger and the Comparison of Indian and Western Philosophy.

PEW, XX, No. 3, July 1970, pp. 303-18.

The beginning of comparative philosophy goes back to the cultural encounter between India and the West. Heidegger holds that in the comparative philosophy, the questions can only be asked on the basis of a certain way of understanding Being, in the light of which we comprehend everything. Quoting Mundaka Upanisad's two kinds of knowledge the parā (higher) and aparā (lower), the higher is that by which the Imperishable is apprehended, Heidegger makes it evident that 'Being' is the ground-word in Western traditions just as Brahman and Atman are in the Indian tradition. The Indian scholar who wants to re-interpret and reformulate Vedanta, has to make use of terms and concepts deriving from Western philosophy. Heidegger points out that in doing so, he must wander around in ways that lead in the direction of what is questionable and question-worthy and reach out to what is remote and strange. However, Heidegger discourages all search for similarities alone in the two cultures as it is exposed to the danger of wrecking our understanding of both our own tradition and the other. For example, Indian scholars would use the terms "Absolute" and "Transcendence" despite the fact that they are tied up with very specific contexts in European metaphysical thinking. Just interpretations are different from the genetic-critical inquiry of Heidegger. However, by creating new domains of meaning Indian thinkers should participate in that Western 'metaphysical' thinking through which we learn to achieve mastery over this one world of objects. —H.S.S.

PHIL., REL. (BUDDHIST)

427. Mikogami, Esho.:—A Refutation of the Sāmkhya Theory in the Yogācārabhūmi.

PEW, XIX, No. 4, Oct. 1969, pp. 443-48.

In the Yogācārabhūmi., Asanga has refuted his opponent's views, which are divided into sixteen items. Three of the items concern the Sāmkhya theory ascribed to Vārṣagaṇya, a great scholar of Sāmkhya. In the present paper, the author's aim is to clarify the item which Asanga entitles, "Refutation of the theory which states that the effect appears from its cause".—S.N.S.

428. Mukhopadhyaya, Sujit Kumar: — Universal Love and Tolerance in Buddhism.

VBQ, XXXII, No. 1, 1966-67, pp. 67-75.

Love that flows spontaneously like a stream, benefiting all who are far and near, high and low, pure and impure, is Universal Love in Buddhism. Tolerance is a special characteristic of Universal love, that is a feeling of infinite tenderness for all living things. Universal love is life and soul of Buddhism. Buddhists imbued with this love went to foreign countries to establish hospitals for men and beasts. King Aśoka sent missionaries to foreign countries for religious conquest, i.e., triumph of universal love and tolerance which constitutes the spirit of every religion. Tolerance attained the highest degree in the early history of mankind. Buddhists look upon their enemies as their own mischievous children. They believe that forgiveness is the highest virtue. It is possible only if there is an evil-doer or an enemy of man.—H.S.S.

429. Priestley, C.D.C.: - Emptiness in the Satyasiddhi.

JIP, 1, No. 1, Oct. 1970, pp. 30-39.

Critically analyses the nature of emptiness in Harivarman's book entitled Satyasiddhi. The drawbacks in Harivarman's doctrine of emptiness originate ultimately from the inconsistencies in the Buddhist doctrine of Nirvāṇa.—A.K.S.

430. Puligandla, R.: - Phenomenological Reduction and Yogic Meditation.

PEW, XX, No. 1, Jan. 1970, pp. 19-33.

Examines on the one hand, Husserl's phenomenological reduction and on the other, yogic meditation as expounded by Patañjali and shows that there are indeed some parallels between the two. The author describes three basic stages in phenomenological reduction and the

techniques of meditation from Patañjali's Yoga-Sūtra. He concludes that phenomenological reduction and Yoga are both transcendental pursuits.—S.N.S.

431. Puligandla, R. & Puhakka, K :: - Buddhism and Revolution.

PEW, XX, No. 4, Oct. 1970, pp. 345-54.

Examines some of the central concepts of Buddhism, which are relevant to social and political issues and revolutionary movements. What is the Buddhist view of man and his relationship to society? What is the answer of Buddhism to the ideologies of Capitalism and Communism and to the challenge of the "one-dimensional society"? These are the questions upon which the discussion centres and which will serve as a basis for evaluating the contributions of Buddhist thought to revolutionary movements.—S. N.S.

432. Roth, Gustav:—Bhikṣuṇī Vinaya and Bhikṣuprakīrṇa and Notes on the Language.

JBRS, LII, Pts. 1-4, Jan.-Dec. 1966, pp. 29-51.

Fa-hsien translated into Chinese (A.D. 416-18) the whole of Mahāsamghika-vinaya, copied from a manuscript discovered in the Aśoka stūpa at Pāṭalīputra. Rahula Sankṛtyāyana discovered a copy of a portion of Mahāsāmghika-vinaya belonging to the Lokottaravādins in the Sa-lu monastery in Tibet. He labelled it as Bhikṣu·prakīrṇa-vinaya. The manuscript is in proto-Maithili characters, and, according to Baladeva Misra, represents a complete set of Bhikṣuṇī-vinaya of the Mahāsāmghika-Lokottaravādins.

Notes on the language of Mahāsāmghika-Lokottaravāda-vinaya:

The language is virtually different from what is understood as correct Sanskrit. The writer calls it Prakrit-cum-quasi Sanskrit of the M. Lokottaravādins. Regular recurrence of Prakrit forms in it shows that they cannot be taken for grammatical mistakes:—

- 1. Case-endings of r-stems in are, e.g. matare.
- 2. Use of feminine endings in āye, īye side by side with -āya, tya, e.g., Dhamma-dinnāye upadhyāyinīye.
- 3. Nom. sg. of masculine a-stems in -o, and plural in -ā or -āh, e.g., bhikṣuṇi-bhavo, asanika, taran Enlagina/Haridwar

- 4. Loc. sg. of a-stems in -e, and plural in -e, u, e.g. mahājane, Kuśaleşu, sometimes sg. in -smim, -smi or -esmim, e.g. nṛtta-gītasmim, niraya-smi, mārgesmim.
- 5. Instr. pl. of masculine a-stems mostly in -ehi, e.g. āgārakehi.
- 6. Gen. sg. of u-stems in -sya and loc. sg. -in-smin, e.g. vastusya, vastusmin and so on.—S.R.
- 433. Ruegg, David Seyfort.: —Ārya and Bhadanta Vimuktisena on the Gotra-theory of the Prajñāpāramitā.

WZKSO, XII-XIII, 1968/1969, pp. 303-18.

Gotra (spiritual lineage) theory figures as topic of prime importance in certain śastras of the Mahayana school. Noteworthy references to the gotra are to be found in Mahāyānasūtrālamkāra, Madhyāntavibhāga, Abhisamayālamkāra (AA) and Ratnagotravibhāga (RGV). theory was evidently derived in part from the idea of spiritual family of the Buddha. This is supported by the Tibetan equivalent rigs, but the Chinese equivalent hsing brings out a different meaning. The section of the AA dealing with the gotra agrees with the Prasangika Madhyamika theory. Arya and Bhadanta Vimuktisena agrees in identifying gotra with dharmadhātu. In some of the śāstras of Vijñānavāda closely linked with Abhidharma traditions, the gotra is chiefly known as nature of original principle. The line of development which culminated in an attempt to synthesize the gotra doctrine of the AA and its commentaries with the related doctrine of RGV and on the tathagatagarbha, has been traced out and demarcation has been made with the parallel doctrines of the Vijnanavada.-G.B.

434. Sarkar, Himansu Bhusan:—The Evolution of the Siva-Buddha Cult in Java.

JIH, XLV, Pt. 3, Dec. 1967, pp. 637-46.

Discusses in detail the origin and development of the Siva-Buddha cult in Java. Tāntrika Buddhism was almost concurrent with the development of Saiva Tāntrism in Eastern India, the stream of the both systems seems to have flowed to Java from Bengal. The co-existence of these two systems led to an approximation and the cult evolved. It led to the broad religious toleration which can be seen even in present-day Balica-Salva Sic Domain. Gurukul Kangri Collection, Haridwar

435. Schmidt, Paul F.: - Nāgārjuna and Whitehead: Analytic Comparative Philosophy.

VBQ, XXXII, No. 2, 1966-67, pp. 121-29.

Shows that Prof. K. V. Ramanan in his book Philosophy has surveyed the philosophical trends from Nagarjuna to Whitehead and shows the contemporary relevance of that ancient thinker specially of Mahā-Prajñā-pāramitā-Śāstra. The affinity between Whitehead and Nagarjuna can be seen on the issues relating to: (i) the concresence of an actual entity which involves a process of pretensions of other actual entities organised by a subjective aim; (ii) 'Concepts' and Whitehead's eternal objects, conventional entities and 'actual entities'. The unconditional real of Nagarjuna corresponds to Whitehead's category of ultimate Creativity; (iii) three kinds of conventional entities that constitute the mundane existence; (iv) on 'time', Sastra states "It is in reference to birth and death of elements (actual entities)". This clearly corresponds to Whitehead's view that 'time' is derivative from the process of actual entities". There is close resemblance of thought between the two thinkers on the concept of misplaced concreteness, mundane self, on rejection of the categories of substance and attribute and mutual relatedness of the events and the continuous organic system of events "called soul". - H.S.S.

436. Shukla Karunesha: -Buddhist Ātmavāda and Asanga.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 29-49.

Atmavāda has been mentioned in the Yogācāra-bhūmiśāstra (YBS) of Ācārya Asanga along with other fifteen 'paravādas' which he refutes from the Buddhist standpoint. Atmavāda (theory of the Soul) does not imply the Buddhist's refutation of the Upaniṣadic Ātmā-doctrine, but it simply means the conceived identity of Atman with the five constituent aggregates of the human personality (upādāna-skandhas), otherwise known as Satkāya-drṣṭi, which is often refuted in the Buddhist works. The Buddha and the Buddhists tried to refute, repudiate or negate this conceived identity of human soul and not its very existence, as is often supposed.

The main arguments of Asanga as incorporated in the YBS have been analysed with the conclusion that the Absolute and the Transcedental Ātman cannot be conceived in terms of the worldly experiences, empirical view-points and the conceptions of Truth at the lower grade. The reputation of Ātmavāda simply means the repudiation of the identified character of the Ātman, and not its very negation. The doctrine of Mahātman in relation to the Transcedent mokṣā (nirvāṇa) has also been referred to in this context.—Author.

437. Steinkellner, Ernst:—Die Entwicklung des Kşanikatvānumānam bei Dharmakīrti (The Evolution of Kşanikatvānumānam in Dharmakīrti (in German).

WZKSO, XII-XIII, 1968-69, pp. 361-77.

It is a long-known fact that whereas the Kṣaṇikatvānumānam of the Buddhists was performed as vināśitvānumānam in the earlier period of Buddhist logic, it is the new form of the inference as sattvānumānam that gained pre-eminence in the post-Dharmakīrti period.

Dharmakīrti occupied himself throughout his life with this main inference of Buddhist ontology. An analysis and comparison of all passages in Dharmakīrti's works concerned with the kṣaṇikatvānumānam show that the new form of the kṣaṇikatvānumānam is Dharmakīrti's own achievement.

The different stages of the kṣaṇikatvānumānam with Dharmakīrti starting with a form of the vināśitvānumānam, that compared with the inference in Vasubandhu's Abhidharmakośabhāṣyam is already developed—are shown in their essential structure and difference from each other. Thus it is possible to trace Dharmakīrti's deep penetration into the logical problems of this inference and final solution in his Pramāṇaviniścayaḥ, where the total structure of the sattvānumānam is to be found for the first time.—Author.

438. Taylor, Richard: - The Anatta Doctrine and Personal Identity.

PEW, XIX, No. 4, Oct. 1969, pp. 359-66.

The author refers to Buddha's doctrine of anatta, that there is no Self. Explaining this doctrine in brief, he clarifies the meaning of personality and examines critically some linguistic as well as metaphysical considerations. Finally he discusses whether the person is a visible, palpable object and there is personal identity through time.—S.N.S.

439. Thite, G.U.:—Sammāpāsa—Somaprāsa according to the Mahā-vastu II. 237.

BV, XXVIII, Nos. 1-4, 1968, pp. 69-71.

Among the Vedic sacrifices mentioned by the Buddhist texts, e.g. Suttanipāta, (PTS 1913, p. 53), Sammāpāsa is found. This name of sacrifice is unknown to the Vedic literature. F.L. Woodward (The Book of Gradual Sayings, London, 1933, p. 50), D.D. Kosambi (ABORI, XXIII, p. 53) and P.V. Bapat (JUPHS, Ingri Collection Hardwar and by this word

'samyāprāsa (=throwing of a wooden peg)—a rite found in the sacrifice named Sārasvata sattra. But in Mahāvastu II. 237, we get another reading, viz, Somaprāsa (=throwing of Soma). In the list of important Vedic sacrifices Agnistoma, the principal and basic Soma-sacrifice deserves mention. So Sammāpāsa=Samaprāsa might be Agnistoma.

—Author.

440. Tripathi, Chhota Lal: -The Idealistic Theory of 'Inference'.

ABORI, LI, Pts. 1-4, 1970, pp. 175-88.

The Buddhist theory of inference has been examined in the light of Nyāya-Vaiśeṣika theories of inference. The deficiency in the Nyāya theory has been pointed out and the contribution of Buddhist logicians to the theory of inference has been described. It has been shown that the Buddhist logicians have treated the theory of inference in a more scientific manner as has been done in the west by logicians like Spencer, Hume, Bradley, Woundt, Bosanquet, etc. The main contribution of Buddhist logicians is their doctrine of antarvyāpti, the 'ideal' character of inferential construction, etc. The various objections by the materialists to inference being regarded as a source of valid knowledge, have been discussed and refuted in the light of Buddhist texts on logic.—D.B.S.

441. Tripathi, Chhote Lal: — The Nature of "Reality" in Yogācāra Buddhism.

EW, XIX, Nos. 3-4, Sept.-Dec. 1969, pp. 474-94.

The author discusses in detail the idealist theory according to which the entire world is a creation of our own mind. He describes the realist objections against the theory and the Buddhist arguments advanced to prove the theory. Explaining two different views regarding the nature of vijñaptimātratā (mind only), he concludes the discussion with the original teaching of the Śākya Muni according to which consciousness is the only reality.—S.N.S.

442. Umehara, Takeshi: -Heidegger and Buddhism.

PEW, XX, No. 3, July 1970, pp. 271-82.

Although all civilizations heretofore have been founded on religion, a civilization is now about to be formed without God. The death of gods, the collapse of values, the liberation of instincts are forming a critical situation in the present world and the problem is as to whether or not mankind can survive without any god. In dealing with this question, Heidegger is neither a proponent for returning to Christianity

nor is he an atheist like Marx or Sastri. In Heidegger's philosophy, the actual Being (Dasein) is Man, which is temporal and finite. The Being itself (Sein) can be reached through examining Dasein. This type of ontology in which Being is sought not through the things but through finite human existence, may be unique in Western world but it is familiar to Orient, especially to Buddhism. Buddhism has an ontological view which grasps not only human being but all other living being in terms of death, and despite Heidegger's criticism, the distinctive characteristic of European thought is also its concern with death. Heidegger brings out the Nihilism which is latent within European scientific civilization. He has further revealed himself as a prophet who sees the destiny of things in death. Buddhism also views history as decaying from the age of Right Dharma to the age of the "closing of Dharma".—H.S.S.

443. Wagle, Narendra: -"Minor" Rites and Rituals Attributed to the Brāhmaṇas in the Nikāya Texts of the Pali Canon.

JOIB, XVII, No. 4, 1968, pp. 363-72.

The author examines the Nikāya passages dealing with the Brāhmana rites: (1) of purification; (2) connected with death; (3-4) having to do with ancestor and snake worship; and (5) the ritual suicide. He has elucidated these in the light of the contemporary orthodox Gṛḥya and Dharma Sūtra literature belonging to 600-300 B.C. An analysis of the rites helps us in establishing the relative chronology of the Gṛḥya and Dharma Sūtra and the Nikāya texts.—S.N.S.

444. Wayman, Alex: - Significance of Dreams in India and Tibet.

HR, VII, Pt. 1, August 1967, pp. 1-12.

Dreams exert a perennial fascination on the waking mind. Some treatises like the Svapna-cintāmaņi, Svapnādhyāya, etc., are entirely devoted to dreams.

White elephant dreamt by the mothers of Mahāvīra and Buddha (in India) and the mother of Tson-Kha-ka, the founder of Gelugpa sect (in Tibet), are believed to establish mother-son or father-son relations. In literature, dream themes are found in the Kathāsaritsāgara, Svapna-Vāsavadattam, Meghadūtam, in which the wife of the Yakṣa becomes jealous on seeing her husband dallying with another woman in dream.

Dreams may be divided into auspicious (subha) and inauspicious (asubha or duḥsvapna) resulting in istaphala and anistaphala of the Svapnādhyāya. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

In mediaeval works, dreams are attributed to pathological disorders of humours (vāta, pitta, kapha). Caraka adds the categories of anubhūta (past-experience) and kalpita (imagination) dreams. Some are wishfulfilment (prārthita) and some prophetic (bhāvika). Bhāvika dreams, seen first in the Atharvaveda, are said to come hither from Yama's world. Atharvan tradition holds that dreams of the first watch of the night bring fruit in a year; of the second watch, in six months; and of the third, are already half-realized. According to Dandekar, Sūkṣma-Śarīra is the basis of dream consciousness in Hindu philosophy. The theory of creating a dream by incantations, thus to invoke a deity, implies that the bulk of Lamaist iconography amounts to a set of controlled dreams.—S.R.

445. Yuyama, Akira: — A Bibliography of the Mahāvastu-Avadāna.

IIJ, XI, No. I, 1968, pp. 11-23.

Gives an entire bibliography of the bibliographical works, Sanskrit manuscripts, editions of Sanskrit texts as well as Sanskrit texts with translations, modern translations of the *Mahāvastu-Avdāna* and the studies on it.—S.N.S.

XII-B PHILOSOPHY AND RELIGION (NON-BUDDHIST)

446. Acharya, Ramakrishna:—Brahma-Sūtron kā Bādarāyaṇaikakartṛ-katva (The Single Bādarāyaṇa-Authorship of Brahmasūtra) (in Hindi).

JGJRI, XXIV, Pts 1-4, Jan.-Oct. 1968, pp. 193-205.

Deusson and Belvalkar voiced their doubts about the single authorship of the Brahmasūtras. Some other scholars have questioned the identity of Bādarāyaṇa whom tradition regards as identical with Vedavyāsa Kṛṣṇadvaipāyana, son of Parāśara. The author has examined critically the problem of multiplicity of authorship of the Brahmasūtras and has come to conclusion that the Brahmasūtras were written by one author, viz, Bādarāyaṇa, who was probably a contemporary of Jaimini.—D.B.S.

447. Aklujkar, Ashok.: - Two Textual Studies of Bhartrhari.

JAOS, 89, No. 3, July-Sept. 1969, pp. 547-62.

Discusses the range of reference and the significance of the title $V\bar{a}kyapad\bar{i}ya$. It is propounded that the title was originally given to the first two $k\bar{a}ndas$ only. The article also points out that the published parts of Bhoja's $Sring\bar{a}ra-prak\bar{a}sa$ contain number of borrowings from Bhartrhari's Vrtti on the $V\bar{a}kyapad\bar{i}ya$ and this discovery is significant for a textual study of both the works.—K.D.S.

448. Aklujkar, Ashok: —Candrānanda's Date.

JOIB, XIX, No. 4, 1970, pp. 340-41.

The date of Candrānanda, the writer of a commentary (Vrtti) on the Vaiśeṣika-sūtra, cannot be decided more precisely than by saying that he followed Uddyotakara (5th or 6th century A.D.). The author, on the basis of passages quoted by Helārāja from Candrānanda's Vrtti, likes to point out that 10th century A.D. is the lower limit of his lifetime.—S.N.S.

449. Basu, Arabinda: - Cosmic Yoga.

MIP, XX, No. 12, Jan. 1968, pp. 803-13.

The direct intuition and experience of Brahman requires a training of man's ordinary consciousness which is ignorant of true reality.

There are various types of Yoga and their disciplines out of which the seeker chooses one according to his temperament, aptitude, capacity and the chosen goal. As Yoga deals with subjetive forces, it requires certain disciplines, other than the mere intellectual, involving moral control of impulses and desires, and the inner purification of the seeds of thinking, feeling and willing which distract intelligence to unspiritual objects.

The creation of the Universe is an emanation of the Divine, a Becoming of Being. With the appearance of man, evolution becomes conscious. He seeks to find the ground of his own being. His claim to know the truth for himself ushered in the Age of Reason.

Spiritual evolution can happen only through those who have already realized the Divine.—S.R.

450. Bechert, Heinz: — Eine Alte Gottheit in Ceylon und Südindien (An Ancient Cult of God in Ceylon and South India) (in German).

WZKSO, XII-XIII, 1968/1969, pp. 33-42.

A historical study of the cult of the God Kataragama in Ceylon. This god is called Subrahmanya or Murugan in South India. He is the god of hills. Prehistoric finds in Ādiccanallūr show that this cult was popular in South India in the pre-historic period. Murvgan is identified with North Indian Kārttikeya, leader of war gods. In North India Kārttikeya has not become popular, but in South Subrahmanya is a most popular God.—G.B.

451. Bedekar, V.M.: - Yoga in the Moksadharmaparvan of the Mahābhārata.

WZKSO, XII-XIII, 1968/1969, pp. 43-52.

A more detailed study of the Mokṣadharma (Mdh) chapter of the Mahābhārata on the line of the work of Prof. Frauwallner (Geschichte der Indischen Philosophie, Vol. I, 1953). Based on the critical edition of the Mahābhārata, similarities of the Yoga in Mdh. with the relevant classical Yogasūtra of Patañjali have been pointed out. Though Epic Yoga is elementary and unsystematic, yet it is the fore-runner of many of the features of the classical Yoga system.—G.B.

452. Bhatt, B.N.:—Śańkarācārya's Advaita and Pratyabhijñā System— A Comparison.

JOIB, XIX, Nos. 1-2, 1969, pp. 53-59.

Makes a comparative study of the resemblances and differences in the concept of advanta Dassin proposanded by Sandwaracarya's Advaita

Vedānta and Pratyabhijñā system. Examines in this connection the nature of Ultimate Reality, Brahman and Citi, Māyā, the power responsible for the appearance of multiplicity in the unity, the state of the salvation, Jīvanmukti etc. The author comes to the conclusion that Śāṅkara Vedānta and Pratyabhijñā, though independent in their origin and growth, are very close to each other.— D.B.S.

453. Bhattacharya, Bhabatosh: - The Date of Govindananda.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 13-17.

The late MM. Chakravarti, MM. P.V. Kane, Dr. R.C. Hazra and Dr. S.C. Banerji had utilized in their study Govindānanda's Varṣakriyā-kaumudī, Dānakriyākaumudī, Śrāddhakriyākaumudī and Śuddhikaumudī but not his Kriyākaumudī which, however, was done by Dr. Bani Chakravorty in her work on Raghunandana. A close perusal of the above texts together with some citations in Raghunandana's Āhnikatattva and Malamāsatattva leads to the conclusion that Govindānanda's literary activity extended between 1510 and 1550 A.D.—M.C.

454. Bhattacharya, Gopikamohan:—Raghunātha Śiromaņi on Sāmān-yalakṣaṇā.

WZKSO, XII-XIII, 1968/1969, pp. 65-74.

An analysis of the Sāmānyalakṣaṇā section of Raghunātha's Dīdhiti. The development of this concept from Gaṅgeśa to Raghunātha has been traced. It goes to the pre-Gaṅgeśa period but Gaṅgeśa gives a more concrete picture of the problem. Jayadeva is too brief but Vāsudeva is elaborate. All these ācāryas and Pragalbha have been quoted and refuted by Raghunātha. Raghunātha takes interest in polemical discussion, but never presents the opponent view-points with clarity and seldom makes any positive contribution of his own.—Author.

455. Bhattacharya, Ramaprasad :- A Note on Mandana's Advaitavada.

JDHBU, I, July 1968, pp. 140-43.

Some scholars associate Mandanamiśra with bhāvādvaitavāda, according to which the existence of the negative entities is not ruled out in the state of emancipation. But a critical analysis of the Brahmasiddhi reveals Mandana as a propounder of śabdāvaitavāda according to which again, Brahman alone exists in the state of emancipation. There remains no other entity whether positive or negative at that transcendental stage.—Author,

456. Bhattacharya, S.: - The Concept of Videha and Prakrti-Laya in the Sāmkhya-Yoga System.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 305-12.

In the Yoga-sūtra I, 19, there occurs the term 'Videha-prakṛti-layānām'. The commentators like Vyāsa, Vācaspati, Vijñānabhikṣu, etc. on the above sūtra, maintain that the term refers to two distinct categories of beings, viz, Videha and Prakṛti-laya beings. The views of these commentators as well as those of Hariharānanda Āraṇyaka have been critically examined here. In this commentary on the Sāṃkhya Kārikā, Vācaspati takes both Videha and Prakṛti-laya as cases of bondage. Hariharānanda Āraṇyaka follows the interpretation of Vācaspati Miśra. Vijñānabhikṣu, however, following the Vyāsa-bhāṣya, gives an altogether different interpretation. He holds videhas to be gods, having bhavapratyaya saṃprajñāta as their special privilege. Prakṛtilayas according to him are worshippers of God or the deity of Prakṛti.—D.B.S.

457. Biardeau, Madeleine: — Jāti et Lakṣaṇa. (Jāti and Lakṣaṇa) (in French).

WZKSO, XIII, 1968/1969, pp. 75-83.

The author being interested in research on Logic carried out recently in America, looks up for Indian Logic, particularly the theory of Definition to trace out some unity of structure of human thought.

—N.D.G.

458. Brooks, Richard.: - The Meaning of 'Real' in Advaita Vedanta.

PEW, XIX, No. 4, Oct. 1969, pp. 385-98.

Gives an exposition of the concept of the 'real' in the Advaita Vedānta, comparing it with the various meanings of this word in the Western thought. The concept of the 'real' in Advaita Vedānta refers to the fundamental notions of the (i) inexperienceable; (ii) non-illusory; and (iii) lasting. From this point of view Brahman alone is real.—A.K.S.

459. Cairns, Grace E.: —Social Progress and Holism in T.M.P. Mahadevan's Philosophy of History.

PEW, XX, No. 1, Jan. 1970, pp. 73-82.

An exposition of T.M.P. Mahadevan's holistic interpretation of human history. CC-0 in Public Domain. Gurukul Kangri Collection, Haridwar ress has a spiral character.—A.K.S.

PHIL., REL. (NON-BUDDH.) 159

460. Chakravorty, Bani: —Śrīnātha Acārya-Cūdāmani, the Target of Govindānanda's Attack.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 51-59.

Śrīnātha, Govindānanda and Raghunandana were almost contemporaries (15th-16th century), the first two being more so. Govindānanda was admittedly jealous of his rival Śrīnātha's learning, fame and influence over the then society. He, therefore, has characterized Śrīnātha as ādhunika (novice), prācīnācāradūṣaṇe paṭavaḥ, ācāramunmūlayitumic-chatām, etc; and on several issues like the Janmāṣṭamī and Ambuvācī has refuted his views with such derogatory terms as taddheyam, tanmandam, tadupahasanīyam, etc.—all in vain although.—M.C.

461. Chattopadhyaya, Aparna:—Spring Festival of Indra in the Kathāsaritsāgara.

JOIB, XVII, No. 2, Dec. 1967, pp. 137-41.

In the Kathāsaritsāgara, Vasantamahotsava (spring festival) and Indrotsava (festival of Indra) are described many times. The article presents a comparative study of these two festivals as found in the Kathāsarītsāgara and the rest of Sanskrit literature.—R.M.P.

462. Chemparathy, George: —Two Early Buddhists Refutations of the Existence of Iśvara as the Creator of the Universe.

WZKSO, XII-XIII, 1968/1969, pp. 85-100.

Two passages from the Yogācārabhūmi (YB) and a tract called Viṣṇorekakartṛtvanirākaraṇa (VEN) have been critically studied to show that they represent the early specimens of the Buddhist refutation of the Iśvara doctrine. The passage in VEN might have been directed against the Bhāgavatas and the Pāñcarātras. The source of the YB with regard to the doctrine of Iśvara may be identical with the source utilized by Vātsyayana in his Nyāyabhāṣya.—G.B.

463. Dandekar, R.N.: - God in Hindu Thought.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 433-65

Discusses the concept of God in Hindu thought in different ages. The history of Hinduism can be broadly classified under four heads:
(i) Pre-Vedic non-Aryan period; (2) Vedic period; (3) period of classical or historical Hindu; (4) Modern period, a period of stagnation for Hinduism. God, in the Pre-Vedic mon-Aryan period about which we

have information only through archaeological sources, was variously represented as Paśupati-Yogīśvara of the Indus people, as the red god Sivan; Śarva of the eastern people, Bhava of the Vāhikas. He was the supreme male god associated with the cult of the Mother-Goddess. God in the Vedic period was represented as associated with mythology. It appears that Vedic gods were created for myths and not the myths created for the gods. God in the period of historical Hinduism has been variously represented by different systems of Indian Philosophy strictly in accordance with their own philosophical doctrines. Some systems sought to substitute impersonal Absolute of the *Upaniṣad* by a personal god while in some others, god was not provided any place in the metaphysics. Various views about the nature of God have been put forward by modern thinkers like Swami Vivekananda, Sri Aurobindo, Tagore, Radhakrishnan, etc.—D.B.S.

464. Dange, S.A.: -Holāstakopanisad (in Marathi)

NB, November, 1968 (Divālī Special), pp. 67-69.

Introduces a manuscript that has bearing on the belief and the custom about the Holi festival of two hundred years ago. The various erotic sayings imbibe a belief in the fructifying nature of this festival. Holi-tradition is examined.—Author.

465. Dwivedi, Srimannarayana—Mithilā tathā Tāntra—Eka Ţippaṇī (Mithila and Tantra—A Note) (in Hindi).

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 249-58.

The author discusses the contribution of Mithilā to Tāntric practices and literature. He has mentioned about a dozen Śākta Pīţhas and Kuṇḍas scattered all over Mithilā. He has mentioned how Vaśiṣṭha introduced and popularised Tāntric practices in Mithilā from China. He has also listed some tāntric texts available in Mithilā, some of which have already been published. Mention may be made of MantraKaumuḍī, Tāntra-Kaumudī, Tāriṇī-Pārijāta and Tārā-bhakti-sudhārṇava.—D.B.S.

466. Ganguli, Hemanta Kumar: - Metaphysics of Meaning.

Anv, III, Pt. 2; IV, Pt. 1, March 1969, pp. 71-84.

A critique of Realism from the standpoint of Citsukha and Bradley.

The concepts of svrupasambanana, difference of the day and tadatmya have

PHIL., REL. (NON-BUDDH.)

been analysed with the eye of a critic and the logical necessity of the assumption of these relations has been demonstrated.—G.B.

467. Garg, R.K.: - A Discourse on Saccidananda.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 65-80.

Discusses the concepts of sat, cit and ānanda from the psychological, metaphysical and ethical view-points on the basis of information available in the prasthāna-trayī, viz, the Upaniṣads, the Brahma-sūtra and the Bhagavadgītā. The author is of the opinion that these three concepts form the kernel of Indian philosophy.—D.B.S.

468. Gelblum, Tuvia. :- Sāmkhya and Sartre.

JIP, 1, No. 1, Oct. 1970, pp. 75-82.

Discusses some of the interesting similarities between some of the philosophical concepts in the Sāmkhyakārikā and the philosophical writings of J.P. Sartre, particularly the problem of human freedom.—A.K.S.

469. Gonda, J.: - The Mudgalopanisad.

WZKSO, XII-XIII, 1968/1969, pp. 101-13.

The Mudgalopanisad is one of the minor and later Upanisads. This Upanisad is a document of the long process of penetration of Vedic doctrine and tradition by the so-called Hinduistic, in fact, Visnvite doctrine with a view to supporting their own beliefs and theories by Vedic authority. Appended with a discussion of the title of the text and rsi Mudgala, the article also provides us with a translation of this Upanisad with annotations.—G.B.

470. Gopalan, S.: - The Social Philosophy of Dr. Radhakrishnan.

BITC, Part 2, 1967, pp. 230-35.

Radhakrishnan's philosophy is centred on the world-wide society of man.

Radhakrishnan admits that Hinduism, with all its excellences, was tainted with many meaningless rituals and theories hindering the spirit from soaring high. On its negative side was the tragic divergence between the exalted Pideal orand Guntup contributive, its comphasis on every

man to think steadily on life's mystery till he reaches the highest revelation.

Some of the Western religions are moving towards wrong directions, and Hinduism has a significant message to offer them. Radhakrishnan also admits that excessive religious piety, when it recommends crusades and religious wars, seems to destroy all moral sanity and sensitive humanism.

Philosophy is not merely logical analysis, but is so inextricably woven into the texture of human life that it must result in spiritual experience. Religion is concerned not only with the individual, but is meant for the society as well—society not restricted to the geographically demarcated areas. Religion must get a wider vision of humanity itself which is possible only by the study of different religions and thoughts underlying them with open mind.

Radhakrishnan's basic social philosophy consists in his spiritual humanism—a result of his study of Western philosophy and interpretation of the ancient Hindu scriptures.—S.R.

471. Gupta, Brahmananda: -Story of the Evolution of the Concept of Negation.

WZKSO, XII-XIII, 1968/1969, pp. 115-18.

The pattern of the concept of abhāva assumed in the Nyāyasūtra and explicitly stated in the Nyāyabhāṣya speaks of two types of abhāva. The concept of anyonyābhāva might not have escaped their notice, but at this early stage they found it difficult to fit this concept in the scheme of abhāva-dvaita. With Uddyotakara, the concept of atyantābhāva came in and with Vācaspati; the four types of abhāva in their full glory. The criterion of yogyānupalabdhi in the awareness of negation is a result of fusion of two different concepts of the early period, abhāva and anupalabdhi.—G.B.

472. Gupta, R.D.: - Priyā-Dās, Author of the Bhaktirasabodhinī.

BSOAS, XXIII, Pt. 1, 1969, pp. 57-70.

The author throws light on the life and works of Priyā Dās, who belonged to the Gaudīya Sampradāya which was started by Shri Chaitanya.—A_CK₀S_{h Public Domain. Gurukul Kangri Collection, Haridwar}

473. Hacker, Paul: — Śańkara der Yogin und Śańkara der Advaitin. Einige Beobachtungen (Śańkara the Yogin and Śańkara the Advaitin—Some Observations) (in German).

WZKSO, XII-XIII, 1968/1969, pp. 119-48.

Śańkara's authorship of Yogabhāṣyavivaraṇa is established. Śańkara, first a follower of Pātañjala Yoga, turned into an Advaitist. The doctrines of avidyā and jīva in Śańkara show survivals of a yogic way of thinking. Some works of Śańkara show closer proximity than the rest, to the terminology and concepts of Yoga system. This shows that they are the earliest ones written by Śańkara after shifting his allegiance from Yoga to Advaita. His Māṇḍūkyabhāṣya is closer to Yoga and contains some traits of monism which Śańkara gave up in his subsequent career. The Taittirīyopaniṣadbhāṣya marks the transition from Śańkara's early period to his later works.—G.B.

474. Hajime Nakamura: — Vedānta Philosophy in Philosophical and Religious Works.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 47-63.

Discusses pre-Śańkara Vedānta philosophy on the basis of material available in the philosophical texts of different other schools of philosophy. Some material about pre-Śańkara Vedānta philosophy found in the Vaiśeṣikasūtra III, 2, 2-68, Vātsyāyana-bhāṣya on Nyāyasūtra I, 1, 22; IV, 1, 41, Māṭharavṛtti of Sāṁkhya school, Ślokavārttika (pratyakṣasūtra 114-116), etc, have been examined in detail with suitable quotations on the subject.—D.B.S.

475. Hamm, Frank-Richard:—Chāndogyopanişad VI. Ein erneuter Versuch (Chāndogyopanişad VI—A New Attempt). (in German).

WZKSO, XII-XIII, 1968/1969, pp. 149-60.

German translation of this part of the *Chāndogyopaniṣad* with notes. An attempt to make the meaning more concrete, keeping in view the necessity of each particle. Previous translations of this part have been judiciously utilized.—G.B.

476. Hattori, Masaaki .: - Two Types of Non-qualificative Perception.

WZKSO, XII-XIII, 1968/1969, pp. 161-69.

On analysis of the Nyāya-Vaisesika texts, it appears that two different types of nirvikalpaka-pratyakşa were prevalent: (a) distinct

and undifferentiated perception of the object itself (svarūpālocanamātra), and (b) perception of qualifiers. The former is introduced by Praśastapāda while the latter has been expounded by Vācaspati. Perhaps Praśastapāda was prompted to introduce the concept of non-qualificative perception under the influence of Dignāga, while replying to the latter's objections that in the Vaiśeṣika system perception is necessarily qualificative.—G.B.

477. Heesterman, J.C.: -On the Origin of the Nāstika.

WZKSO, XII-XIII, 1968/1969, pp. 171-86.

An enquiry into the meaning and history of the art of controversy which through the $v\bar{a}da$ rules ultimately led to the development of Nyāya. The term $n\bar{a}stika$ and $n\bar{a}stikya$ cover on the one hand specific doctrines, on the other hand, a role, a party in the game of disputation free from any specific doctrinal content.—G.B.

478. Iyengar, T.K. Gopalaswamy.: — Pre-Śankara Upanisadic Philosophy as Expounded by Kālidāsa.

Attempt has been made to present a systematic account of Kālidāsa's view of Upaniṣadic philosophy on the basis of material available in the different works of Kālidāsa. Kālidāsa has incorporated many concepts in his works from the Upaniṣads such as the concept of Sarīra-Sarīrī-bhāva, the organistic conception of creation, the idea of antaryāmin, the various forms of the supreme God-head, etc.—D.B.S.

479. Joshi, K.S.: -Liberation: The Avowed Goal of Indian Philosophy.

PEW, XVIII, Nos. 1-2, Jan.-April 1968, pp. 77-81.

Shows that most of the Indian philosophical systems lay stress on the conceptions of emancipation of the individual from the cycle of rebirths, and the ultimate liberation of the soul.—A.K.S.

480. Joshi, L.M.: -Original Homes of Tantrika Buddhism.

JOIB, XVI, No. 3, 1967, pp. 223-32.

Refutes the generally accepted view that Bengal and Assam are the original homes of Tāntrika Buddhism. On the authority of Tibetan historian, attempt has been made to establish Uḍḍiyāna as the chief pīṭha for the origin of Tāntrika Buddhism. Uḍḍiyāna has been located in the Swāt Valley of modern days. Other prṭhasidwhere Vajrayāna

flourished are Śrī Parvata, Śrī Dhānyakaṭaka and Potalaka Parvata which have been identified as existing in the Andhra Deśa. Śrī Parvata is now known as Nāgārjunikoṇḍa and Dhānyakaṭaka as Amarāvatī, while Potalaka Parvata is probably a mountain existing near sea somewhere in the extreme south-east of the Madras State.—D.B.S.

481. Kalanidhi, M. S.: "Consciousness' in the Psychology of Sri Aurobindo.

BITC, July-Dec. 1970, pp. 57-66.

Analyses the nature of consciousness in the philosophical psychology of Sri Aurobindo. Sri Aurobindo believes that consciousness is all-pervasive in its character, and that it can be found in all aspects of Nature including the material phenomena. The various grades of consciousness can be intuitively apprehended through the techniques of integral yoga.

The author observes that some of the grades of consciousness which have been discussed by Sri Aurobindo, may be found in the psychological theories of Freud and Jung. Hence, a comparative study of Eastern and Western psychological theories of consciousness has been suggested.—A.K.S.

482. Kambi, V.S.: - Śabda, Niśśabda in Śūnyasampādane.

VUOJ, XIII, Pts. 1 & 2, Jan.-Dec. 1970, pp. 37-44.

Śūnya Sampādane, a book of dialogues, discusses metaphysical, mystic, moral and religious problems. The persons taking part are Basavaṇṇa, Allama and others. The terms Śabda and Niśśabda occurring in different contexts are discussed. The thesis is that in the ultimate analysis Śabda is Niśśabda.

Śabda in the (1) Vedic, (2) Biblical, (3) Islamic and (4) Vīraśaiva texts: (5) Śabda is ultimate Reality, praṇava and Udgīta, creative Energy, Māyā. Mystically it is path and goal, āhatanāda and anāhatanāda.

- (2) Sabda is Word in the Bible. It is creative energy which is analogous to Upanişadic Sabda but not identical and is secondary part to Atman.
- (3) Śabda in the Qur'ān is power—the fiat of Allah. It differs as a creative power either in the Biblical or in the Upanişadic or Vīraśaiva sense.

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- 4. (a) Šabda in Šūnya Sampādane means Linga in the sense of Upaniṣadic Reality. Šabda is Mahālinga i.e., Sat-hood comparable to Upaniṣdic Hiranyagarbha or Greek Logos. Šabda as a cit is just like Rgvedic first germ of mind. Šabda is form, Niśśabda is formless. Niśśabda defies words as Asat of Rgveda. As Sat is born of Asat, so Sabda is born of Niśśabda.
 - (b) Śabda becoming Niśśabda is mystical process: Vidya-Śabda-brahma, Niśśabdabrahma. Śabda is comparable to the Greek saying 'To know thyself'; Niśśabda to Upaniṣadic saying ''ātmānam ātmanā paśya'. The difference in them is that of categories. Niśśabda may be compared to the silence of Buddha.
 - (c) Niśśabda examined—silence is the silence of mind in the psychological sense as in Yoga, Jaina, Vedānta systems as distinguished from Vīrāśaivism.
 - (d) Cessation of Sabda in Buddhism is breaking the twelve-fold link, whereas in Vīraśaivism a union of Anga and Linga.
 - (e) Śabda as craving of man's mind differs from the Śaraṇa's supermind. Śabda of Śaraṇa is, therefore, Niśśabda. Hence in the ultimate analysis both mean the same.—Author.
 - 483. Kamble, B.R.: The Philosophy of Sāmkhyas.

MUJ, IX, No. 1, July 1969, pp. 113-26.

An account of the philosophy of the Sāmkhya system as expounded in the Sāmkhyasūtra and its commentaries, Sāmkhya-kārikā and its commentaries.—D.B.S.

484. Katre, Sadashiva L.: — Nārāyaṇa Deva's Sāpiṇḍyakalpalatikā-Vṛtti.

JOIB, XVI, No. 4, 1967, pp. 315-22.

Sāpiņdyakalpalatikā, a small Dharmaśāstra treatise containing only 25 stanzas giving ready-made tables for determining sāpiņdya relationship, is wrongly ascribed to Nārāyaṇadeva (c. 1760 A.D.), a disciple of the celebrated grammarian Nāgeśabhaṭṭa. The work was originally written by Sadāśiva alias Āpadeva (1700 A.D.), grand-father of Nārāyaṇabhaṭṭa, who asked his disciple Bālambhatṭa Payaguṇḍe to write a commentary Vṛtti on it. In respectful compliance of his teacher's commands, he composed the present vṛtti, declaring Nārāyaṇadeva to be its author, and dedicated the original manuscript scribed by himself at his guru's feet.—D.B.S.

485. Kenghe, C.T.:—The Problem of the Pratyayasarga in Sāmkhya and Its Relation with Yoga.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 365-73.

Examines the problem of pratyayasarga described in Kārikās 46 to 52 of the Sāmkhya-kārikā in the light of interpretations given by earlier commentators and modern scholars. An analysis of pratyayasarga with its fifty two varieties has been given and its relationship with the Yoga system on the basis of treatment of this important topic, has been examined.—D.B.S.

486. Kunst, Arnold.:—Some Notes on the Interpretation of the Śvetā-śvatara Upanisad.

BSOAS, XXXI, Pt. 2, 1968, pp. 309-14.

Different types of interpretations of the Upanişads are given by the Indian as well as the Western scholars. One of these interpretations lays stress on the monistic and idealistic approach of the Upanişads. The other interpretation lays stress on the deistic philosophy of the Upanişads. The concepts of *Iśvara*, *Brahman* and *Ātman* are found in the Upanişads. This interpretation has been exemplified from the Śvetāśvatara Upaniṣad.—A.K.S.

487. Lienhard, Siegfried:—Einige Bemerkungen ülber Sabdabrahman und Vivarta bei Bhavabhūtī. (Some Remarks on Sabdabrahman and Vivarta in Bhavabhūtī). (in German).

WZKSO, XII-XIII, 1968, pp. 215-19.

The dramas of Bhavabhūti contain many passages which directly refer to certain metaphysical concepts. The terms vivarta has been used not in its Vedāntic sense, rather as a synonym of 'vikāra'. Bhavabhūti's usage of the terms points to an assimilation of Śāmkhya and Vedānta concepts. His Vedānta is not ātmādvaitavāda, but rather Śabdādvaitavāda of Bhartṛhari. Bhavabhūti in his last work Uttararāmacarita endeavours to enunciate a theory of poetry and naturally the concept of Word comes to issue.—G.B.

488. Luyster, Robert W.:—The Concept of the Self in the Upanisads: Its Origin and Symbols.

PEW, XX, No. 1, Jan. 1970, pp. 51-62.

The author traces the origin and the development of the concept of the self in CG0 de Public Paners County le Kanppie Collection verious de la concept

of the 'self' has been used in various senses in Indian philosophy, such as the seat of breath, immaterial entity, and so on. The various states of consciousness are also associated with the concept of the self. The *Turīya*, the unseen and the incomprehensible self, is identified with the true self. It is also known as the 'Atman'.—A.K.S.

489. Majumdar, Bimanbehari:—Religious Condition of India at the Beginning of the Nineteenth Century.

JASC, VIII, No. 4, 1966, pp. 239-48.

Dubois, Ward, Wilson, Rammohan Roy and Colebrooke depict the religious condition of India as prevailing at the beginning of the 19th century as most deplorable. All of them have described the Brāhmana as crafty and selfish, the temples as dens of vice and the Vaisnavas, Saktas and Saivas as the most profligate creatures in the whole world. These conclusions are not justified and are based on distorted facts assumptions. Buchanan and Wilson have given objective picture of the conditions then prevailing in their writings. The assumption by some writers that Bengal School of Vaisnavism had lost its vitality by the 18th century is also incorrect. Raghunandana Goswami, Radhamohan Vidyāvācaspati and Krishna Chandra Sinha alias Lala Babu, all erudite Vaisnava scholars, flourished in this age. Rammohan in Bengal, Ramcharan in Rajputana, Dariya Saheb and Bastirama in Bihar and Svaminarayan in Gujrat preached worship of the Formless, and started religious reforms in the early part of the 19th century. -D.B.S.

490. Marulasiddaiah, G.: - The Mind and Indian Metaphysics.

MO, III, March-Sept. 1970, pp. 127-30.

Presentation of a variegated and metaphysical spectrum of Mind in the light of a plethora of varied view-points envisaged by many early Indian thinkers.

How far our metaphysical estimation of mind agrees with that of modern sciences, whether it is purely a biological, psychological, organic or inorganic entity, or it is completely an atomic or automatic energy, etc., are the lines of investigation here.

Never insignificant, is the estimate of our ancient philosophers. Equally tangible and comparable is modern scientific views with that of philosophical views of the proper The exact nature and scope of Mind is still a controversy as its nature tends itself to doubt.

To quote Indian views:—Mind is made of Food-essence. It is the ego in us. No, it is consciousness. It must be an energy causing action in body. Most condemned as well as complimented by thinkers, is "The Mind". How far this view is objective or subjective, how much can be said about it, and how we can re-estimate it, are the objectives of this article.—Author.

491. Matilal, Bimal Krishna:—Reference and Existence in Nyāya and Buddhist Logic.

JIP, 1, No. 1, October 1970, pp. 83-110.

Discusses the various epistemological problems relating to 'reference' and 'existence' in Nyāya and Buddhist logic.—A.K.S.

492. Mayeda, Sengaku: —On Śańkara's Authorship of the Kenopanisadbhāsya.

IIJ, X, No. 1, 1967, pp. 33-55.

Concludes that both the *Padabhāṣya* and *Vākyabhāṣya* were composed by the same Ācārya Śaṅkara who is also the author of *Brahmasūtra-bhāṣya*, and also that the *Vākyabhāṣya* was composed later by Śaṅkara to supplement the *Padabhāṣya*.—K.D.S.

493. Modi, P.M.: - Brahmasūtrakāra: As Interpreter of the Gītā.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 139-50.

A few sūtras of the Brahmasūtras clearly refer to certain views of the Bhagavadgītā that have been interpreted in the light of the Upanișadic philosophy. The author has examined all these views in detail. He has come to the conclusion that the Sūtrakāra has generally accepted the Gītā as an authority, but wherever there is conflict between the views expressed in the Gītā and the Upaniṣads, he has rejected the view of the Gītā,—D.B.S.

494. Modi, P.M.: - The Doctrine of Prasthanatrayi - Is It Valid?

JOIB, XVII, No. 1, 1967, pp. 53-58.

Examines the well-known doctrine of prasthāna-trayī, viz, the Upaniṣads. The Gītā and the Brahmasūtra teach one and the same philosophy. Other orthodox systems like the Sāmkhya also believed in it and held that their views are also contained in these three parts of the Scripture. The Sautho Karde Robert Strates dwby examining the

contents of the different parts of revealed works that they do not teach one and the same particular form of way of life, nor they teach one definite form of philosophy, viz, the doctrine of creation of the world. The author considers the Brahmasūtra of Bādarāyaṇa to be an interpretation of commentary on the Upaniṣads and the Gītā, hence strictly speaking cannot be included in the list of prasthānas.—D.B.S.

495. Modi, P.M.: - Scriptural Source of the Sāmkhya Dualism.

JOIB, XVII, No. 3, 1968, pp. 230-36.

Traces the Sāmkhya Dualism of Matter and Spirit to some earlier metrical Upanişads and the Bhagavadgītā. The Brhadāraņyaka and the Chāndogya Upaniṣads describe akṣara and puruṣa as the ultimate causes of creation. The Śvetāśvatara and Kaṭhopaniṣaḍs also refer to kṣara and akṣara principles while Bhagavadgītā mentions akṣara and puruṣa at several places to denote the dual principle of creation. On the basis of his studies, the author comes to the conclusion that dualism as a philosophical doctrine can be traced to the earliest literature, viz, the Rgveda, Upaniṣads, Mahābhārata, Bhagavadgītā, etc.—D.B.S.

496. Moghe, S.G.: - The Position of Kullūkabhatta as Mīmāmsaka.

BV, XXVIII, Nos. 1-4, 1968, pp. 94-102.

An attempt is made to determine the position of Kullūkabhatta as the commentator and interpreter of the Manusmrti from the Mīmāmsā point of view, in comparison with Medhātithi, Govindarāja, Vijnāneśvara and Nīlakantha. Kullūka refutes the view-points of Medhātithi and Govindarāja on the Mīmāmsā technical points. The claim of Kullūkabhatta that the way in which he has explained the text of Manu and that the explanatory matter like this would not be found elsewhere, is really too tall and, in fact, he does not deserve it. Some of the important places of the Manusmṛti from the Mīmāmsā point of view that are left untouched by Kullūka, are discussed at full length by Nīlakantha and Vijpaneśvara. Kullūka does not go to the root of the subject of Pūrva-Mīmāmsā and remains happy simply by referring to the opinions of Jaimini and Śabara. Kullūka's view-points on Mīmāmsā technical points are followed by Nîlakantha. He makes very happy use of the Mîmāmsā technical terms and in this respect stands unfavourably compared with Haradatta, the commentator of Dharmasūtras. Sometimes, however, he appears to be more convincing than Medhātithi on Mīmāmsā points. Some of the Mīmāmsā technical terms and maxims used by the abovementioned authors, lass collection, Haridwar introduced on different places of the Manusmrti. At times, however, he does not PHIL., REL. (NON-BUDDH.) 171

take pretty care to support his view by quoting the *smṛti* dicta available to him, as is the case with Nīlakantha—Author.

497. Moghe, S.G.: -Vijñāneśvara and Pūrva-Mīmāmsā.

VIJ, VII, Pts. 1-2, 1969, pp. 89-94.

An attempt to study Vijñāneśvara, the author of Mitākṣarā commentary on the Yājñavalkya-smṛti, as a Mīmāmsaka who has made profuse use of the dictums of the Pūrva-mīmāmsā system. A characteristic way of Vijñāneśvara is to indicate the flaw in the arguments of the opponent and then to set out the correct interpretation, himself citing the tenets of the Mīmāmsā system. Vijñāneśvara also refers many a time in the course of his discussions to the views of the well-known Mīmāmsakas in the domain of Dharma-śāstra. He refers to Prabhākara by the term Guru. The path struck out by Vijñāneśvara in making use of Mīmāmsā rules and illustrations to expound the rules of Dharma-śāstra, has been followed up and utilized in a great measure by later scholiasts like Aparārka and Nīlakaṇtha, although at times Nīlakaṇtha has expressed some disagreement with him.—H.S.S.

498. Mookerjee, S.: - Modern Polity and Vedanta.

OH, XVII, Pt. 1, Jan.-June 1969, pp. 1-46.

It is divided into five sections. The first one 'the present-day crisis in education', asserts that students and professors must be above political parties and that we must hate blind imitation. The second deals with democracy in India. The education of people must go on to make them wise enough to use the ballot with judicious decision. In the third section the religion of the Hindus is dealt with. The fourth section discusses the individual $(j\bar{\imath}va)$ and the Absolute (Brahman); and the fifth the influence of the Vedānta on life, including war of $ahi\dot{m}s\ddot{a}$, religion and the Vedānta, and the mischief done by the foreign missionaries. He quotes Swami Vivekananda to say that if we 'give up spirituality leaving it aside to go after the materialising civilisation of the west,the result will be annihilation all round'. -I.M.C.

499. Nakamura, Hajime:—Bhāskara, the Vedāntin, in Buddhist Literature.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 119-122.

The Buddhists were aware of the fact that the teachings of the Vedantins were quite close to those of the Buddhists but in none of the Buddhist texts Sankara, the greatest exponent of the Vedanta school, has

been mentioned by name. Advayavajra (11th century A.D.) in his Tattvaratnāvalī has mentioned Bhāskara as a representative of nirākāra Vedāntin and compared nirākāra-vijñānavāda of the Buddhists with that of Bhāskara's Vedāntic theory.—D.B.S.

500. Nakamura, Hajime.: - Some Notes on the Sarvadarśanasamgraha.

WZKSO, XII-XIII, 1968/69, pp. 241-52.

Citations in all the sixteen chapters of Mādhavācārya's Sarvadarśana-samgraha have been traced. It contains a bibliography of translations of all chapters in different languages specially in Japanese, with critical remarks on Chaps. II, V, XIII and XVI.—G.B.

501. Nambudripad, P.M. Bhaskaran.:—Influence of Swami Vivekānanda's Teachings on Modern Indian Thought and Life.

BITC, July-Dec. 1969, pp. 35-47.

Swami Vivekānanda played a great role in the blossoming of Renaissance to its full. The movement gained its cultural expansion and spiritual synthesis by his teachings. His Neo-Vedāntism spread like burning alcohol in the veins of this intoxicated nation. His teachings are the representatives and the harmonisers of both the ancient and modern spirit of India. He preached to realise the divinity within oneself and then to serve man as the embodiment of God-head. His gospel of service and renunciation inspired the whole nation. His message to the modern world was the application of Karma-yoga in the present life of the people. His nation-building activities gave an impetus to the struggle for Independence. Under his influence Hinduism became creative and self-conscious by stirring up national feelings and vitalising religious sense.—H.S.S.

502. Nikam, N.A.: — Philosophy of Indian Culture: A Metaphysic of the Idea of History.

AP, XLI, No. 4, 1970, pp. 156-60.

Lays stress upon the point that there is a close relation between ontological basis of Indian culture and the idea of history. The fundamental notion of Indian conception of history rests upon the 'cyclic conception of time'. 'Progress' through the development of historical process in volves a sort of return to its original ontological foundation of Indian culture.—A.K.S.

PHIL., REL. (NON-BUDDH.) 173

503. Nyayatirtha, Srijiva: - Antiquity of the Nyāya-Sūtra.

Anv, III, Pt. 2, IV, Pt. 1, March 1969, pp. 49-57.

A detailed study of the *Nyayasūtras* (NS) in relation to other systems to show that the *NS* are earlier than all other schools of Indian Philosophy excepting the Sāmkhya. All other systems are indebted to this branch of learning. The author substantiates this point through an analysis of the *NS*.—G.B.

504. Oberhammer, Gerhard.:—Die Theorie der Schlussfolgerung bei Parāśarabhaţţa. (The Theory of Anumāna in Parāśarabhaţţa). (in German).

WZKSO, XII-XIII, 1968/69, pp. 253-73.

The development of Viśiṣtādvaita between the period of Rāmānuja and Veṅkaṭanātha, though of great importance for a philosophical evaluation of this school, has been hardly explored so far. Most of the philosophical works of the Viśiṣṭādvaita authors of that time are not available and their teachings have to be reconstructed by a careful analysis of the works of Veṅkaṭanātha who quotes from them profusely. In some fortunate cases, the exact wording of certain sections of the lost works may be restored by a systematic collection of the quoted fragments.

It was the aim of this paper to reconstruct the theory of inference (anumānam) as expounded by Parāśarabhatṭa in his main philosophical work Tattvaratnākara which is lost, and to arrange systematically all fragments of it dealing with the problem of vyāpti and upādhi which can be found in the works of Venkaṭanātha. Another result of this research is that Parāśarabhaṭṭa's theory of inference was decisively influenced by the works of the great Naiyāyika Udayana and that he himself had a certain influence on the doctrine of vyāpti set forth by Meghanādāri in the Nayadyumaniḥ.—Author.

505. Pandey, Sangam Lal: - Authentic Works of Śankarācārya.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 161-77.

Out of one hundred and four works ascribed to Sankarācārya, Dr. S.K. Belvalkar has listed 11 commentaries, 8 hymns and 5 monographs (prakaraṇa-granthas) that can be rightly ascribed to ādi Sankarācārya. The author has generally discussed the authenticity of these works and, in addition, the question of the authorship of the Agamaśāstra-bhāṣya, a commentary on the Mandakya Commentary on the Commentary on the Mandakya Commentary on the Commentary of the Commentary on the Commentary on the Commentary of t

author has finally listed 13 commentaries as being the genuine works of Sankarācārya.—D.B.S.

506. Pandey, Yogesha: - Śańkara-Vedānta men Iśvaravāda. (Theory of God in Śańkara-Vedānta). (in Hindi).

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 215-47.

It discusses critically the concept of Iśvara as described in the Advaita Vedānta of Śaṅkara. In this connection the author has examined critically the different view-points about the nature of God, world and the creation of world, etc. He has quoted profusely from Śaṅkara in support of his exposition of the nature of Iśvara and the part played by Him in creation. He shows that Iśvara on the transcendental plane is nothing but Nirguṇa Brahman and Saguṇa Brahman on the immanental plane. According to Śaṅkara, Iśvara is both eternally liberated, pure and at the same time, omniscient, omnipresent, etc.—D.B.S.

507, Parthasarathy, K.E.: - The Absolute and God in Vedanta.

AP, XLI, No. 3, 1970, pp. 108-13.

The author argues that the Vedānta is neither an exclusively metaphysical doctrine nor a purely religious doctrine, but that it is a synthesis of philosophy and religion. Consequently, therefore, there is fundamental unity between the concept of the Absolute and God.—A.K.S.

508. Pensa, Corrado:—On the Purification Concept in Indian Tradition with Special Regard to Yoga.

EW, XIX, Nos. 1-2, March-June 1969, pp. 194-228.

Discusses the relationship between the concept of purification, knowledge and power with special reference to the Yogasūtras of Patañjali and Visuddhimagga of Buddhaghoşa. It has been stressed by Patañjali, that power emerges from purification and knowledge through the techniques of Yoga. Similar ideas may be found in Buddhism.—A.K.S.

509. Potter, Karl: - Astitva Jñeyatva Abhidheyatva.

WZKSO, XII-XIII, 1968/69, pp. 275-80.

The above motto may be traced back to the period of Prasastapada.

This motto commitspine Dialy Evided Ranger Collection, Haridwar of philosophical system-making, which compares with some of the most advanced

constructions found in contemporary Western philosophy. The Naiyāyika builds up the conceptual scheme known as 'ideal language'. The question as to whether Nyāya is intensional or extensional has been discussed and the writer is of opinion that Nyāya is property-extensional.—G.B.

510. Potter, Karl H.: - Realism, Speech-Acts, and Truth-Gaps in Indian and Western Philosophy.

JIP, 1, No. 1, October 1970, pp. 13-21.

The author makes a comparative study of the relationship between realism, speech acts and truth-gaps. He refers to some parallels between the basic approaches of Nyāya and Buddhist logic and modern Western analytical philosophy, particularly those of Russell and Strawson.—A.K.S.

511. Potter, Karl H.: - Nature and Karma: A Reply.

PEW, XVIII, Nos. 1-2, Jan.-April 1968, pp. 82-84.

Maintains that since most of the Indian philosophers explain the moral phenomena from the standpoint of the causal category, they may be regarded as the advocates of ethical naturalism.—A.K.S.

512. Raghvachar, S.S.: -Scope for Research in Indian Philosophy.

MO, III, March-Sept. 1970, pp. 118-23.

There is a vast scope for research in Indian philosophy. The paper is presented with considerable illustrative material. Five fields of necessary investigation are indicated—

- (1) Some great classics in Indian philosophy are yet awaiting assimilation and interpretation.
- (2) Detailed histories of the individual schools are yet to be written.
 - (3) Comparative philosophy.
- (4) Philosophical ideas embodied in the non-Dārsanic aspects of thought, such as, Alamkāra-Sāstra, Dharma-Sāstra.
- (5) An evaluation of Indian philosophy and a discernment of "What is dead and what cisclining in kit Kangri & Metalon, Haridwar

513. Raghavachar, S.S.:—Dr. J.A.B. van Buitenen and Dr. Robert Lester on Rāmānuja.

VUOJ, XIII, Pts. 1-2, Jan.-Dec. 1970, pp. 11-20.

A detailed and critical appreciation of the works of Dr. Buitenen on Rāmānuja's Gītā-bhāṣya is attempted. Certain minor oddities are pointed out. The thesis of Dr. Buitenen that the doctrine of prapatti is no part of the original teaching of Rāmānuja is noticed and countered. Dr. Lester offers a more decisive statement of the same position in many of his writings. His view is systematically examined and refuted.—Author.

514. Raghavan, V.: -Bhāskara's Gītābhāṣya.

WZKSO, XII-XIII, 1968/1969, pp. 281-94.

A fragmentary manuscript of Bhāskara's Gītābhāṣya is preserved in the Sarasvati Bhavan, Banaras. Dr. Raghavan during his tour in Europe in 1954 came upon a manuscript of the work in the Wellcome Medical Historical Research Library, London. The manuscript extends from IV. 10 to IX. 33 with a gap in chapter VI. Several passages of Śaṅkara's Gītābhāṣya and its interpretations which Bhāskara reproduces or criticises, have been quoted to show that Śaṅkara and his Gītābhāṣya were there before Bhāskara all the time he was writing his Gītābhāṣya. Verbatim quotations, close anuvādas and criticism of Śaṅkara are also noticed, which again show that the Gītābhāṣya of Śaṅkara is an authentic work of his and that Bhāskara wrote after Śaṅkara. Bhāskara also criticises some earlier commentaries on the Gītā other than that of Śaṅkara. One of these earlier non-Śaṅkara commentators criticised by Bhāskara is an Upāsanāvadīn, who cannot be identified at this stage.—G.B.

515. Rajan, K. V. Soundara: - Kaustubha Prāsāda - New Light on Jayākhya Tantra.

JOIB, XVII, No. 1, 1967, pp. 71-85.

Jayākhya Tantra or Samhitā, forming a part of Pāncarātra literature, was composed in about 450 A.D. It contains 33 paṭalas, and the 20th paṭala dealing with the Pratiṣṭhā-vidhi, gives details of temple architecture. The author examines critically this architectural chapter to collect factual and technical information about temple architecture and comes to the conclusion that the architectural text was composed probably between 600-850 A.D. in Central India or the Upper Deccan area, where both the Southern and Northern style of temples were concurrent in the early stage.—D.B.S.

516. Ramasubramaniam (Aundy) V.: -Metempsychosis: A study of Tamilian Traditions, Folk-Lore and Philosophy.

BITC, Jan.-June, 1970, pp. 1-38.

The idea of re-incarnation of soul can be traced back to the grave burials of the neanderthal man as early as 200,000 to 75,000 B.C. This proves the antiquity of the above belief in the European soil. This idea postulates the existence of something distinct from a living body, that is often called 'soul'. There are about three possible facts of the theory of incarnation. Although Pythagoras had taught re-incarnation, the belief does not seem to have been present in the older Vedas, nor did it form part of the general Indo-European heritage. However, the Indian form of this belief was developed by pre-Aryan philosophers and it was later recognised by Indian systems after the synthesis of Aryan (Vedic) and pre-Aryan beliefs. But to suppose that non-Aryan influence on Upanişadic thought was all 'Dravidian' is not quite logical, because the Aryan and Dravidian cultural as well as ethnic differences have become very imperceptible to-day.—H.S.S.

517. Rao, K.L. Seshagiri.: -On Truth: A Hindu Perspective.

PEW, XX, No. 4, Oct. 1970, pp. 377-82.

Lays stress on the point that from the standpoint of the Hindu philosophy, the notion of Truth is not strictly speaking an abstract intellectual formulation, but is an integral aspect of human existence; and that, therefore, it can be comprehended through experience.—A.K.S.

518. Rao, P. Rajeswara:—The Panorama of Indian Philosophy.

MR, CXXIV-VI, No. 1, Jan. 1970, pp. 23-27.

The author has tried to explain that Indian philosophy has an autonomy of its own. He observes that several concepts of Indian philosophy, such as *dharma*, asceticism, rebirth, liberation and so on, have relevance even from the modern philosophical point of view. There are certain perennial aspects of Indian philosophy which give unique meaning to Indian culture.—A.K.S.

519. Rastogi, Navjivan: - Kālī as a Metaphysical Concept in the Krama System of Kashmir Śaivism.

JGJRI, XXII, Pts. 1-2, Nov. 1965-Feb. 1966, pp. 39-53.

The concept of Kālī in the Krama system, a sister system to Pratyabhijnā system, is intimatery kenated to the another to the system of Kāla (time)

which is synonymous with that of succession (krama) in the system. Bhartrhari discussed the concept of Kāla-śakti in detail upon which Abhinavagupta has drawn for his concept of kāla-śakti and krama, etc. Kālī is parā-śakti which 'operates' (kalayati), causes 'emergence and merging' of the world. Kālī is also related to kalana. It is also called Kāla-samkarṣiṇī, eager to annihilate Kāla. In fact, it has been considered as Perfection-Consciousness.—D.B.S.

520. Reddiar, N. Subbu: - Vișņu Cult in Ancient Tamil Literature.

VUOJ, XIII, Pts. 1 and 2, Jan.-Dec. 1970, pp. 65-74.

Worship of Viṣṇu has received a significant treatment in Caṅkan Literature which was not intended mainly to deal with religious matters. References to Viṣṇu, the concept of the deity, His innumerable auspicious qualities, the Pāñcarātra concept of Vyūha, Vibhāva, Arcā and Antaryāmin, and the copious references about Kṛṣṇa are found in those works. The supremacy of the deity, its details of worship, some anecdotes and descriptions of the Rāmāyaṇa, Mahābhārata and Bhāgavata, not traceable to Sanskrit sources, are also found. The cult of this hoary past is indigenous to the Tamil country and its development and treatment in the Tamil classics have exerted profound influence on the unique growth of the cult marked by the erection of temples of unsurpassed beauty and architecture in the Tamil land and religious poetry at the hands of the Āļvār saints.—Author.

521. Reddy, J. Chenna.: — Vīraśaivism as Evolved from Śaivasiddhānta.

VUOJ, Pts. 1 and 2, Jan.-Dec. 1970, pp. 21-26.

Śaivism is the most ancient religious cult in India. It can be traced to Rgveda and to the days of Indus Valley Civilisation. Lately different systems of Śaivism mainly Pāśupata, Kālamukha, Pratyabhijñā (spanda), Śaivasiddhānta and Vīraśaivism flourished in different parts of India. A close study reveals that there was a quick process of assimilation of such systems into one system known later as Vīraśaivism.

We can gather enough evidence to prove that Vîraśaivism was organised by a virile revolutionary body of dissident members of Saivasiddhānta order as a protest against the rigours of caste system, and the meaningless and laborious ritual which the parent body viewed with great reverence. Bhakti in Lord Siva is the common current that passes through Saivasiddhānta as well as Vīraśaivism. The vīratva lies in the quality of one's own readiness to sacrifice to any extent for the sake of proving his devoutness to Siva.

Šekkilar in his Periapurāņa narrates the lives of 63 such Vīrabhaktas, known by a collective name Nāyanmārs. They all belong to the order of Śaivasiddhānta. Sponsors of Vīraśaivism have only tried to reform that order or moderate it to suit the needs of the day. The main aim of Vīraśaivism was the eradication of untouchability and establishment of a casteless and classless society, the symbol of that social order being Lingadhāraṇa. This order has denounced the observance of sūtakas (pollutions) and the worship of a deity in a temple. The result is that many of the contemporaries of Bāsaveśvara—reckoned as low community born—have lavishly contributed to Vacana-sāhitya.—Author.

522. Ruben, Walter: - Seit wann gibt es Philosophie in Indien? (When does Philosophy begin in India?) (in German).

WZKSO, XII-XIII, 1968/69, pp. 295-302.

An attempt to trace the origin of philosophical thinking in India on the basis of the method of historical materialism. The hymns of the Rgveda are magico-mythological in essence. The later phase of the Upanisads shows a tendency towards philosophical thinking. The origin of a concrete philosophy might have started with the materialistic monism of Uddālaka. Diametrically opposite is the teaching of Yājñavalkya with his idealistic bias, which dominates Indian mind till today.—G.B.

523. Sarkar, Subhas Chandra: - Impact of Indian Philosophy on T.S. Eliot.

MR, CXXIV-VI, No. 5, May 1970, pp. 366-68.

It explains how T.S. Eliot was profoundly influenced by some of the fundamental ideas of Indian philosophy, particularly the spiritual enlightenment which Indian philosophy offers. He pins his faith on the basic Indian philosophical thought that an individual may attain liberation from ignorance and suffering through spiritual discipline.

—A.K.S.

524. Sarma, V. Anjaneya: -Is Mokṣa a Puruṣārtha (Human Value)?

VIJ, VII, Pts. 1-2, 1969, pp. 95-99.

Of the different kinds of values recognised by Indian Philosophy, Dharma, Artha and Kāma are empirical values which are relative. Mokṣa is considered to be parama-puruṣārtha or the absolute value. But the question arises, "If Mokṣa is accepted to be a fact, it cannot be called a value" logically, CCO. In Public Domain. Gurukul Kangri Collection. Handwar and existence.

Hiriyanna, however, says that *Mokṣa* can be called a value in so far as it is a sādhya, in a negative sense. The value of mokṣa cannot be called subjective. The problem that if mokṣa be a state of existence, it cannot be called a value and vice-versa, is only a problem presented by logic. Its solution on logical plane would be 'to equate value with existence'. The truth about value conception of mokṣa appears to be that the state of spiritual liberation is something beyond our mind and its "standards", while value is something which we have held as a goal worth pursuing through our relative efforts. Mokṣa is above value, i.e., beyond the conception of value.—H.S.S.

525. Sastri, Gaurinath: - Monism of Bhartrhari.

WZKSO, XII-XIII, 1968-1969, pp. 319-22.

Monism in Indian philosophy flowed in three channels—of grammarian, Vijñānavādin and Vedāntin. The paper is an attempt to show that Śaṅkara is far removed from Bhartṛhari in his presentation of monism. Bhartṛhari is not conscious of the distinction between pariṇāma and vivarta. Bhartṛhari's kāla-śakti is Absolute in essence, but Śaṅkara would not admit that avidyā and Brahman are so. In this resepct Bhartṛhari's theory is more akin to the Pratyabhijñā school of Kashmir and possibly the latter developed on the lines of thought enunciated by Bhartṛhari.—Author.

526. Schmithausen, Lambert:—Zur Advaitischen Theorie der Objekterkenntnis. (On the Advaita Theory of Object-knowledge). (in German).

WZKSO, XII-XIII, 1968/1969, pp. 329-60.

Advaita theory of object-knowledge draws largely from the corresponding Sāmkhya theory. Prakāśātman's Vivaraṇam speaks of three different theories: the first is very close to the Sāmkhya theory, the second characterises object-knowledge as a participation in Brahma's knowledge, and the third starts with the idea of Jīva's being the material cause and underlying consciousness of the objects.—G.B.

527. Sen, Deba Brata: —The Conception of Absolute in the Trika System of Kāśmīra.

ABORI, LI, Pts. 1-4, 1970, pp. 151-61.

Discusses the nature of Absolute, Parama Siva, as described in the texts of the Trika system of Kāśmīra. Parama Siva is variously designated as parāsamvit, caitanya, ātman, paracit, anuttara, etc. It has two

aspects—the all-pervasive aspect in which it is called ātman and caitanya, and the transcendent aspect in which it is called anuttara parāsamvit, etc. Caitanya is held to be always self-revealed so that it has been described as prakāśa-vimarśa-maya. Parama Śiva is always endowed with Śakti which is also known as Svātantrya-śakti. This Śakti which is identical with the Supreme Lord and which always reveals his Divine Glory has five principal forms, viz, cit, ānanda, īcchā, jñāna and kriyā. When the Śakti which always functions, functions as identified with the Supreme Lord, it reveals his Absolute Nature as Pūrņa Aham, but when sometimes it functions somewhat distinctly, it reveals the Universe which is nothing but revelation of his Śakti.—Author.

528. Sharma, Om Prakash: - Walt Whiteman and the Doctrine of Karman.

PEW, XX, No. 2, April 1970, pp. 169-74.

Shows that Walt Whiteman was influenced by the Hindu doctrine of the Law of Karma.—A.K.S.

529. Shastri, Anantanarayan, K.V.: - Dīkṣāhutimantrastuti (in Sanskrit).

ABORI, LI, Pts, 1-4, 1970, pp. 192-202.

The author has composed 50 verses in the praise of $Dik\bar{s}ahutimantra$. It has been the general practice that the $yajam\bar{a}na$ who has been properly initiated $(d\bar{i}k\bar{s}ita)$, propitiates the presiding deity of the sacrifice by reciting stutimantra after the completion of sacrifice with a view to receiving more wealth by the grace of the deity. — D.B.S.

530. Shastri, Shri Nivas: —Cognition (Jñāna) according to Prabhākara Miśra.

VIJ, V, Pt. 1, 1967, pp. 71-76.

Indian thought tackles the problem of knowledge through the problem of reality. Prabhākara holds that knowledge is self-luminous which illuminates simultaneously (i) itself, (2) its object, and (3) the knower, by the theory of tripuţī-pratyakṣa. Commenting on 'Śabara-bhāṣya, Prabhākhra says: "Pratyakṣā ca no buddhih" and by buddhi, he means samvit (consciousness). Śalikanātha, while commenting on this view, explains that this is because the cognition or buddhi is the object of inference according to the Mīmāmsaka. Prabhākara, agreeing with the view of Śabara-bhāṣya, and repeatedly says that cognition is inferable and is not the object of perception. It is prameya, not samvedya. Prabhākara proves that the cognition is inferable by

means of its effect (phala). The idea is: samvit (consciousness) is the effect of the cognition (jñāna), and since an effect cannot be produced without its cause, the cognition is inferred by means of the consciouness or samvit. Prabhākara has drawn a distinction between samvit and jñāna—samvit being the effect of the jñāna, is self-apprehended, and jñāna, the cause of samvit is inferred. However, samvit is different from the jñātatā of Kumārila or the Bhatta system. The distinction is that while jñātatā is a property of external objects, the samvit is the property of the soul. Secondly, jñātatā can be inferred by means of arthāpatti, but the samvit is to be apprehended by perception (samvedya). Prabhākara seems to have accepted the view under the influence of the Buddhist thought. However, Prabhākara remains a realist, as opposed to the Idealism of Buddhists.—H.S.S.

531. Sinari, Ramakant:—A Pragmatist Critique of Jaina Relativism.

PEW, XIX, No. 1, Jan. 1969, pp. 59-64.

The Jain doctrine of Syādvāda states that all actual and possible assertions with regard to an object are relative and, therefore, conditionally true or false. The author observes that the Jains do not examine how the doctrine of Syādvāda has a bearing on their study of the origin and the requirements of knowledge. Therefore, the Jain doctrine of relativism has been left ingeniously incomplete.—A.K.S.

532. Singh, Shivaji: - Idealistic Loyalism in the Smrtis.

JGJRI, XXIII, Pts. 1-4, Jan-Dec. 1967, pp. 19-27.

It is surprising that Kātyāyana nowhere mentions Nārada or Kauţilya by name, though he quotes Bhṛgu and Bṛhaspati. Kātyāyana is later than Nārada, but his model was Bṛhaspati. Now, Bṛhaspati says that anti-Manu smṛtis are not praiseworthy, which Nārada avowedly is, for his leanings towards Kauṭilya and Vyavahāra (current usage). Nārada openly revolted against the tradition of Manu on several issues of great socio-religious importance like niyoga, re-marriage of widows, and gambling. The idealistic loyalism of Kātyāyana to Bṛhaspati, therefore, did not permit him to acknowledge Nārada in spite of utilizing his works.—M.C.

533. Srivastava, A.L.: - Religion in India in the 18th Century.

JIH, XLVII, Pt. 1, April 1969, pp. 19-26.

After Akbar some muslims started a movement to restore Islamic supremacy. In the period of Aurangzeb, they succeeded. But in the 18th

century, the Indian Islam was unconsciously adopting some Hindu practices. Shaikh Wali Ullah started a movement against it, and was successful. There was no such Hindu religious movement in this century. They were divided into many sects. The Sikh community was very much stirred owing to the persecutions of their Gurus by the Mughal emperors. Their last Guru Govind Singh transformed it into a martial community. They vowed vengeance against the Mughals. Thus the Sikhs restored their own kingdom.—K.D.S.

534. Tagore, G.V.: - Vanamālī Miśra's Śruti-Siddhānta-Prakāśa.

ABORI, LI, Pts. 1-4, 1970, 231-39.

Gives a descriptive account of an unpublished manuscript noted above. It is a prakaraṇa text in prose, of Mādhva Vaiṣṇavism by an author belonging to the latter half of the 17th century. The author Vanamālī Miśra was probably also the author of four more works, viz, Advaitasiddhi-Khaṇḍana, Brahmasūtra-siddhānta-muktāvalī, Mārutamaṇ-ḍana and Vedānta-siddhānta-dīpikā.— D.B.S.

535. Thakur, Anantlal: - Sālikanātha - The Vaiśeṣika.

JOIB, XIX, Nos. 1-2, 1969, pp. 46-52.

Discusses Śālikanātha as a Vaiśeṣika writer on the basis of quotations gleaned from different works or views ascribed to him in Kiraṇāva-līprakāśa of Vardhamāna, Guṇa-Kiraṇāvalīṭīkā of Bhaṭṭavādīndra, etc. Cinnabhaṭṭa describes him as the author of Praśastapāda-bhāṣya-vyākhy-āna, a commentary on Praśastapāda-bhāṣya. The author considers the question of identification of the Śālikanātha with Mīmāmsaka Śālikanātha, the author of Prakaraṇapañjikā and Rjuvimalāpañjikā on the basis of Vaiśeṣika material gleaned from the two works mentioned above.—D.B.S.

536. Thakur, Anantalal: — Textual Studies in the Nyāyavārttika.

WZKSO, XII-XIII, 1968/1969, pp. 379-87.

Uddyotakara's Nyāyavārttika (NV) commanded profound respect among the Naiyāyikas up to the 10th century A.D. Afterwards, the study of NV dwindled and was not current among the Neo-logicians. The result has been that the manuscript of the Vārttika and the editions based on these manuscripts are imperfect. The author makes a study of a complete manuscript from Jaisalmir Jaina Bhāndār (photostat copy at Mithila Institute) and on collation, fills up a number of lacunae in the printed texts and restores the original words of the Vārttika. Here some of the results of fills words of the Vārttika. Here

537. Tripathi, R.K.: - The Central Problem of Indian Metaphysics.

PEW, XIX, No. 1, Jan. 1969, pp. 39-44.

Argues that the problem of relation constitutes the central problem of Indian philosophy. Most of the Indian philosophical systems discuss this problem in some form or the other.—A.K.S.

538. Trivedi, Ramchandra: - Sri Aurobindo's Conception of Philosophy.

EW, XVIII, Nos. 1-2, March-June 1968, pp. 178-89.

An exposition to Sri Aurobindo's conception of philosophy. According to the author, Sri Aurobindo's conception of 'philosophy' refers to the discovery of real reality of things, and not to a merely formal metaphysical system. The ultimate reality cannot be understood through rational analysis or through speculation, but through intuitive apprehension.—A.K.S.

539. Tripathi, Ramamurthi: —Āgamic Iśvaravāda and Śānkara Advaitavāda or Brahmavāda (in Hindi)

JGJRI, XXIV, Parts 1-4, Jan.-Oct. 1968, pp. 187-92.

Critically examines the point of similarity and difference in the advaitavāda (monistic doctrines) of *Iśvarādvaitavāda* of the Śaiva philosophy of Kashmir (which is based on the Āgamas) and the Brahmādvaitavāda of Śankara,—D.B.S.

540. Upadhye, A.N.: - The Jaina Conception of Divinity.

WZKSO, XII-XIII, 1968/1969, pp. 389-93.

The Jainas worship the Arhat or Tīrthankara. The difference between Arhat and Siddha is of the stage of spiritual progress. Every Tīrthankara becomes a Siddha finally. Divinity in Jainism means deva and samsāra. Creation is a natural process. Jaina God is not the creator. He has nothing to do with the fortunes or misfortunes of men or women. He is a just, a super-man, who has got rid of karman and attained the summum bonum. This stand differs from what is known as Theism in Western Philosophy.—G.B.

541. Upadhyaya, K.N.: - The Bhagavad Gītā on War and Peace.

PEW, XIX, No. 2, April 1969, pp. 159-69.

Maintains that the conception of righteous war, according to the Bhagavad Gira, Public Compatible! With Collection fearing of righteousness,

PHIL., REL. (NON-BUDDH.) 185

virtue, or peace. Deviation from the virtue of non-violence can be justified during situations of righteous war.—A.K.S.

542. Varadachari, K.C.: - Karma and Rebirth.

JGJRI, XXII, Pts. 1-2, Nov. 1965-Feb. 1966, pp. 1-12.

According to some, karma is the cause of re-birth, while others hold that karma is not necessarily related to rebirth. For instance, niṣkāma karma leads to non-birth. Naimittika karma leads one to sublime happiness and higher evolution. Divya karma brings delight to the doer. Thus performance of karma does not always lead to misery. The same is true about births and rebirths which are also means through which the soul evolves to higher levels of consciousness. Sometimes it may lead to descent into lower level also.—D.B.S.

543. Varadachari, K.C.: - Śrī Vedānta Deśika (1268 A.D.)

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 101-09

Vedānta Deśika, who was known by the name of Venkaṭanātha in his worldly life, was born in 1268 A.D. He was a profound scholar and prolific writer belonging to Rāmānuja's school of Viśiṣṭādvaita Vedānta. The author has critically evaluated the contribution of Venkaṭanātha to spiritual thought in general, and Rāmānuja school of philosophy in particular.—D.B.S.

544. Varadachari, V.: -On the Interpretation of a Kārikā of Īśvara Kṛṣṇa.

JGJRI, XXIV. Pts. 1-4, Jan.-Oct. 1968, pp. 81-85.

MM. Umesh Mishra in his paper 'Pramāṇas and their Objects in Sāmkhya' offered an interpretation for Kārikā 6 of the Sāmkhya-kārikā which, according to author, is correct and convincing. According to the most of the commentators, this Kārikā enumerates the objects which are known to exist through the Sāmānyatodṛṣṭa anumāna and āgama. The author treats all the pramāṇas, enumerated in Kārikā 4 and defined in Kārikā 5 together with their scope for operation.—D.B.S.

545. Vetter, Tilmann:—Zur Bedeutung des Illusionismus bei Śankara. (On the Significance of Illusionism in Śankara.) (in German).

WZKSO, XII-XIII ,1968/1969, pp. 407-23.

The Gaudapāda-kārikā-bhāṣya (GKBh) is probably a work of Sankara, the author of the Brana Sankara (GKBh) is probably a work of

The different conceptions of the irreality of world in the GKBh and the reality of world in the $BrS\bar{u}Bh$ may indicate a change in Śańkara's thinking (II).

There are two kinds of $Avidy\bar{a}$ in the $BrS\bar{u}Bh$, one of them associated with individual liberation and the other illusionistical. The illusionism of the $BrS\bar{u}Bh$ has no longer any existential significance but only serves to eliminate philosophical problems. In conjunction with that, the conception of Brahman as the basis of the Avidyā is developed. (III). —Author.

546. Viswanathan: - Pratibhā and Imagination: A Note.

VBQ, 33, Nos, 1 & 2, 1967-68, pp. 86-103.

The author quotes Anandavardhana that the divine speech of great poets welling forth with that happy meaning reveals their exceptional genius, transcendental and bright. In some moments the poet feels that he is a vehicle rather than a maker. Many contemporary poets are of the opinion that some compulsion is behind poetry. It is wave-drench creativity or 'pratibhā'. The word 'pratibhā' is used in mystical, metaphysical, religious, aesthetic and psychological contexts in different meanings. Similarly, there are various senses in which imagination is used. Pratibhā is admitted to be inherent in every sentient being in some degree or other-in the poet as well as in the critic. Rājaśekhara bifurcates 'pratibhā' into two aspects: It has six functions to perform and is saturated with nine rasa. Similarly, imagination is creative. Poetic creation is a dim analogue of Divine creation. Imagination is distinguished from fancy and reverts itself in the balance of opposite or discordant qualities. Imagination is shown to be a form of knowledge. -H.S.S.

547. Warder, A.K.: - The Description of Indian Philosophy.

JIP, I, No. 1, October 1970, pp. 4-12.

A brief exposition of the nature and techniques of philosophising in Indian Philosophy. In Indian philosophical literature, philosophising is regarded as a kind of conceptual adventure or $\bar{A}nv\bar{i}-k\bar{s}ik\bar{i}$. $\bar{A}nv\bar{i}k\bar{s}ik\bar{i}$ is a very comprehensive term which includes philosophical analysis and logic. —A.K.S.

548. Warrier, A.G. Krishna: - Gaudapāda and Šankara: A Study in Contrast.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 179-86.

It is generally held by the modern exponents of Advaita that both Gaudapada and Sankara advocate the same type of Advaita philosophy.

PHIL., REL. (NON-BUDDH.) 187

It has been shown here that the philosophical system adumberated in the Gauḍapāda-kārikā is very much different from that of Śaṅkara as found in his commentary on the Brahma-Sūtra. While Gauḍapāda is mainly interested in delineating the nature of the real, Śaṅkara shows more concern for the life of man in the world. Aware as he is of the complex problems of human life, he distinguishes three orders or degrees of reality and discusses threadbare all their implications. Gauḍapāda was thus content with affirming the immutable character of the Absolute, rejecting everything else as illusory; Śaṅkara attempts to establish his theory of Advaita on the doctrine of threefold reality (sattā-traya-vāda).—D.B.S.

XIII—POSITIVE SCIENCES

549. Buddha Prakash: — Science and Technology in Ancient India: Social and Political Influences:

VIJ, VII, Pts. 1-2, 1969, pp. 143-56.

Points out the relation between Indian culture and science in ancient India from the 6th century B.C. to the 6th century A.D. The author mainly deals with the origin and development of Astronomy, Mathematics, Physiology, Medicine and Mechanical sciences and discusses the contribution of the leading ancient Indian scientists.—D.A.

550. Dayakar, M.: - Sanskrit Terminology in Anatomy.

MO, III, March-Sept. 1970, pp. 46-48.

Many Āyurvedic terms pertaining to Anatomy can be equated with modern scientific terms. A few examples are worth-noting: pupphusa lung; vrkva kidney; yakṛt liver; varita urinary bladder; dhamani śirā blood vessels; sivana suture; gūḍhasīvanī interfrontal suture; purassīvanī coronal suture; paścimakapāla occipital bone; pārśvakapāla parietal bone; jatū-kāsthi sphenoid bone; karṇaśaṅkulī pinna; karṇakuhara external auditory meatus; kṛkātikā atlanto-occipital joint; gulpha ankle: kūrpara elbow; dantolūkhala teeth elveoli; aṅguli phalanx; śalāka metacarpal or metatarsal bones; pārśni calcanei; manikas wrist bone; aratni forearm bones; janghā leg; nalaka long bone; aṁśaphalaka scapulae; akṣaka clavicles, tālvka palatine bone; parsuka ribs; hanvasthi mandible.

The terms in Amarakośa are: — Vańkṣana perineum; śroṇī pelvis; kaṭaḥ buttock; kukundara pits due to posterior superior iliac spines; pṛṣṭhavaṁśa back bone; trika sacrum; kaṅkāla skeleton, karoṭi skull; mastiṣka or gordha brain.

Latin, Greek and Sanskrit are sister Languages. Thus, we find the similarity between certain Latin terms and Sanskrit: Acromion to shoulder (acro agra and omos, amsa); genu equal to jānu, the knee; duodenum equivalent to dvādasa; enteron, antra, intestine; mater, mātr; sudor, sveds, sweat; anser, hamsa; dens, dental, danta; mens, manas; geron, jaratha, old man; protos prathamah; genesis jananah; mus, muṣika, nomina, nāma; osteon, asthi; cephala, kapāla; trigonum, trikoṇa; vehicle, vāhana; pyon, pūya, pus; serpant, sarpa.—Author:

551. Dhavale, D.G.: - The Date of Varāhamihira.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 347-52.

Varāhamihira was one of the most celebrated Indian astronomers of a period that has been classed as the early jyotih-siddhanta-kala by Pandit S.B. Dikshit. A common practice amongst the astronomers of this period was to indicate their own name, genealogy, and place and date of birth somewhere in their writings. But unfortunately enough, Varāha does not mention his birth-date anywhere. Jones, Bentley, Colebrooke and many other scholars have mainly used astronomical evidence to determine it. The Pañcasiddhantaţīkā suggests that Varāha was born in Saka 427; and Bhan Daji ascertains his death in Saka 509 on the basis of Amaraja's commentary on the Khandakhadyaka of Brahmagupta. There are, however, certain verses in Varaha's Brhatsamhitā that can be used to work out his date of birth with the help of a formula in spherical astronomy. This calculation shows that Varāha was born in Saka 474, assuming, of course, that Yudhisthira was 2526 years before the Saka Era, which is corroborated also by the Nidhanpur copper-plate of Bhaskaravarman, although the traditional date of Yudhisthira is Saka 3179 (3101 B.C.). - M.C.

552. Dwarakanath, C.:—Some Significant Aspects of the Origin and Development of Medicine in the Ancient India.

BITC, July-Dec. 1970. pp. 1-31.

Broadly speaking, there are three stages of development of the medicine in India, viz, development in the Pre-Ayurvedic, Ayurvedic and Post-Ayurvedic periods. The Science of Ayurveda is said to have originated from the Atharvaveda, but all the information about the ādikāla of Āyurveda is available to us from the Samhitas of Agnivesa, Suśruta and Kaśvapa. These Samhitas describe how rsis, having compassion for all creatures, met in a conference on the sacred slopes of Himalyas to consider ways and means to overcome disease which appeared as an impediment to progress and happiness of humanity and how they approached Indra for advice. Indra imparted knowledge to Bharadvāja who transmitted this knowledge to others. Then different Samhitas of Ayurvedic medicine were written by Agnivesa, Bhela, Kṣārapāṇi, Hārīta, Jutukarna and Parāśara. The post-Ayurvedic period begins in the 3rd century A.D. when other Samhitas were written. From the point of view of time the adikala of Ayurveda can be put sometime before 3000 B.C. when Ayurveda was first introduced in Indo-Gangetic plains. The period between a few centuries B.C. to 3rd century A.D. saw the development of Ayur Poedic Guerd Englished Africa Haridan B.S.

- 553. Kennedy, E.S.: The Hindu Calendar as Described in Al-Bīrūnī's Masudic Canon.
 - JNES, XXIV, No. 3, July 1965, pp. 274-84.

The chapter six of Treatise II of Al-Qanūn al Masudi of Al-Bīrūni is devoted to calendars and chronology. It begins with a definition of the Śaka Era. Bīrūni then states two rules for converting dates to three Islamic Calendars common in the countries of mediaeval Islam into the equivalent Indian date, and for performing the inverse operation of converting an Indian into Western date. The epochs of the Arkand Zij (Khanḍakhādyaka) and the Kaliyuga are given, the hierarchies of the periods used in Indian chronology are defined, and the astronomical parameters are also presented. All of the latter are from Brahmagupta's Brahma-sphuṭa-siddhānta.

The Indian Calendar known to Bīrūnī was the *mean* calendar, based on the mean notions of the sun and the moon, and not on their true positions.—S.R.

554. Murthy, K.R. Srikanta: — Karnāṭaka's Contribution to Āyurveda.

MO, III, March-Sept. 1970, pp. 49-64.

Karnāṭaka's contribution to this science is quite considerable. History of Karnāṭaka is divided into three periods: (1) Early Period (4th century B.C.-14th century A.D.) During this period Sātavāhanas, Gaṅgas, Rāṣtrakūṭas and Cālukyas ruled in succession. Jainism was the predominant religion both at the royal court and the society. Āyurveda had achieved considerable progress. Some famous Āyurvedists and their works of this period are Bhikṣu Nāgārjuna (172-199 A.D.), author of Lohaśāstra, Pūjyapāda, Siddha Nāgārjuna, Samantabhadra, Ugrāditya, Cāvuṇḍa Rāya, Chālukyan King Someśvara, Hemādri Keshava, Vopadeva and Amritanandi.

- 2. Middle Period: (14th-19th century A.D.)—Establishment of Vijayanagar Empire gave impetus to Vedic customs and religion. Many texts were written. Mercuriol and metallic receipes came to be used in treatment. Mangarāja, Vishnudeva, Lakshmana Pandita, Udayādityabhaṭṭa, Bhaṭṭanarahari Deva (Vaidyāmṛta), Śalva, Lolambarāja, Kottur Basavarāja Śrīdhara, Keladi Basavaraja, Śrīkantanandi, Śrīkantha Pandita, Revanasiddha, Veerarāja and Nanjarāja are some of the famous Vaidyas of this period.
- 3. Modern Period: (19th century—till date). The royal house of Mysore revived ancient arts and sciences. An Ayurveda college was established at Mysore (1908) and hospitals are being established year

after year. Agaram Puttaswamy Pandit, Gundlu Pandit Lakshmanacharya, D. Gopalacharlu, B.V. Pandit, Adya Anantacharya, N.L. Bhattacharya, Pandit Taranath, Parthanarayana Pandit are some of the leading Ayurvedists of the present day.—Author.

555. Murthy, K.R. Srikanta: - Ancient Indian Sciences.

MO, III, March-Sept. 1970, pp. 131-37.

Contact between India and other countries existed even before the Rgveda (2000 B.C.). Trade Contact soon gave place to propagation of knowledge. Vedas are not merely sacrificial literature, but also scientific treatises. Phenomena of Nature described figuratively in the form of hymns. Astronomy, Agriculture, Medicine and allied sciences, Military Science, Metallurgy, Engineering etc. are found in Vedic literature.

Epochs of scientific activity are mainly three, viz, (a) Formulation:

From Reyeda to the Upanisads (2000 B.C.-500 B.C.) during which theoretical foundations were laid and treatises written by great minds. (b) Experimentation:—(from 2nd century A.D. to 13th century A.D.) Doctrines were put to test. Development of Technology—New Subjects grew upextensive literature available specially on Astronomy, Medicine, Alchemy, Mathematics. (c) Decadence:—(from 10th century to the present day). Foreign invasions necessitated confinement of literature and knowledge in safe hands. Most of the sciences and their literature were lost. Available ones came to be kept as secret by some persons only. Literature came to be written in enigmatic language.

Earnest attmepts are to be made for intensive study of all ancient sciences. B.N. Seal, P. C. Ray, B.K. Sirkar, G.N. Mukhopadhyaya and many other Indian and European Indologists have done yeomen service in this regard. Central and State Governments and other agencies interested in this subject should create opportunities and incentives for scholars and research workers.—Author.

556. Pingree, David:—Indian Influence on Early Sassanian ana Arabic Astronomy.

JORM, XXXIII, Pts. 1-4, 1963-64, pp. 1-8.

Traces of Babylonian linear astronomy are found in the Yavanajātaka of Sphujidhvaja (270 A.D.) and Vašistha-siddhānta and Pulišasiddhānta as summarised in Varāhamihira's Pañca-siddhānta.

Ardashir I and Shapur I in 3rd century A.D. had Indian and Greek works on Astronomy Prais Partie Greek Particular Control of Solar

apogee in Gemini 17, 55° in the original Pahalvi astronomical work (c. A.D. 450) is precisely the longitude it had on that date according to the Paitāmaha-siddhānta of the Viṣṇudharmottara-purāṇa.

Māshā' allah (750-815) states that Khusroo Anushirwan's astronomers preferred Arkand (a Pahlavi corruption of ahargaṇa) to Greek Almagest in preparing a new version of Zījal-shāh. This latter uses the maximum equations of the Ardharātrika system of Āryabhaṭṭa. In the fragments of its final version made under Yazdijird III (632-52) are found large number of Indian technical terms like kardaja (Skt. kramajyā), etc. The vernal equinoxes of the first regnal years of Sassamian kings were computed according to the Ardharātrika system of Āryabhaṭṭa. An unknown Indian went to the court of Al-Maṇsūr at Baghdad and translated a work called sindhin betraying knowledge of Brahma-sphuṭa-siddhānta of Brahmagupta.

Indian astrological theories reached Islam through Sassanian intermediaries, and there must have been much Sanskrit material in the Pahlavi books used by the early 'Abbāsid astrologers'.—S.R.

557. Shukla, H.C.:—Caraka on Inherited Varieties of Human Constitution and Their Psychosomatic Characteristics: A Pre-Christian View.

Pra, XIII, Pt. 1, Oct. 1967, pp, 192-96.

Sylvain Lévi places Caraka in 2nd century A.D., but internal evidence points to its being anterior to the Indo-Scythian Buddhist King Kaniska and to be assigned to between 3rd and 2nd centuries B.C.

According to Caraka, the pattern of foetal development depends on the nature of seven factors in which, if any of the vāta, pitta and sleṣma doṣas is predominant, that is incorporated in the foetus, resulting in the born human being inheriting any one of the five psychosomatic constitutions, viz, sleṣmala, pittala, vātala, samsṛṣṭa and sama (equipoised). The last is the best from the point of view of health and longevity.

It is difficult to describe exactly the nature of vāta, pitta and sleṣma in modern bio-chemical language. But how they affect the foetus and the life-long psychosomatic behaviour of the individual provides for thought to those interested in the problem.

After this the description of the characteristics of the eka-doşa prakrtis known as sleşmala, pittala and vatala is given.—S.R.

558. Suthar, Chhotubhai & Bhatt, Harihar :- Triśanku (A Surmise).

JOIB, XIX, No. 4, 1970, pp. 357-60.

The author refers to the legend of Triśańku. He critically examines the geographical condition for the seeing of the stars of Crux as well as the dwelling place of those people (the Āryas) who created the legend. He has to conclude that the Āryas saw only the three stars of the Crux in oA.D. at the most and its place in either Kashmir or North Punjab.—S.N.S.

559. Wells, Henry W.: —Indian Classical Tradition and Modern Science

JOIB, XIX, Nos. 1-2, 1969, pp. 90-101.

The conception of the universe as imagined by ancient Hindu and as created by modern science, occasionally lie parallel to each other in a surprising manner. The simplest and most significant statement of the distinction between the two philosophies, old and new, is that one seeks to affect events in Nature by prayer or magic, the other by reason, measured scrutiny and controlled research. Both describe Nature. In the Sakuntala, space as seen from the vantage point of an airman is described with a vividness certainly not surpassed by any writer in the times of aviation.—R.M.P.

XIV-SOCIAL AND ECONOMIC INSTITUTIONS

560. Basu, Jogiraj:—Recognition of Merit in Caste System in Ancient India.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 685-94.

Grave injustice has been done to the much-maligned caste system by most of the eastern and western critics, sociologists and historians who are blind to the fact that merit was always given due recognition in caste system in ancient India. If a man of lower caste or mixed caste happended to possess the wisdom of the Brahmins, if he was highly enlightened, he was held in esteem even by the Brāhmaṇical class. The Aitareya and Kauṣītaki Brāhmaṇas, the Upaniṣads and the Dharmasūtras, the Mahābhārata and the Manusmṛti—all lend support to the fact that caste or birth was never a bar to one's spiritual attainment. We have examples like Kavaṣa, a bastard (dāsī-putra) but composer of the Aponaptrīya-sūkta of the Rgveda; Mahīdāsa, the author of the Āitareya Brāhmaṇa; Viśvāmitra, the great king who became a Brāhmaṇa; or Vidura and Dharmavyādha of low origin. The Śrīmad-Bhāgavatam, in fact, mentions various gotras and lines of Brāhmaṇas springing up from non-Brahmins.—M.C.

561. Chattopadhyay, Aparna: — The Institution of 'Devadāsīs' according to the Kathāsaritsāgara.

JOIB, XVI, No. 3, 1967, pp. 216-22.

Attempts at utilizing the materials contained in Somadeva's Kathā-saritsāgara, Kṣemendra's Bṛhatkathāmañjarī, Kalhaṇa's Rājataraṅgiṇī and some other relevant sources to forward a hypothesis that, in all probability, the institution of devadāsīs, which is found as a regular and flourishing class in the early mediaeval period throughout the country, entered India along with the Satī and other practices with the Scythian hordes. The origin of this institution is wrapped in mystery, as neither the religious nor the secular or legal literature before 600 A.D. refers to it. Its rapid growth, wide prevalence and popularity from the ninth century onwards have been noticed by foreign travellers like Abu Zeid Al-Hasan, Al-Bīrūnī and the author of Hudūd-Ul-Ālam. We have many references to courtesans as temple-dancers, e.g., Sundarī of Kāñcanapurac Rūpanikā of Mathura and Kamalā of Puṇḍravardhana. In course of his narration of some stories, Somadeva has happened

to throw some interesting side lights not only on this 'religious prostitution', but also on its Central Asiatic affinities.—M.C.

562. Chattopadhyay, Aparna: - Polygamy in the Kathāsaritsāgara.

JOIB, XIX, Nos. 1-2, 1969, pp. 102-05,

The Kathāsaritsāgara (KSS) shows that polygamy was a common practice in the contemporary society—, both among the kings and the commoners—, showing quite a favourable attitude towards it in general. Naturally, no kind of censure or stigma was attached to the custom; and the then smṛti-writers like Devala have clearly stated that a Sudra may have only one wife, a Vaiśya two, a Kṣatriya three, and a Brāhmaṇa four; but a king may have as many as he desires. Hence, kings like Naravāhanadatta, Vikramāditya, Sūryaprabha and Ratnādhipati in the KSS are all polygamists, and their marriages are described with evident approval and glorification by the author, sometimes even as a divine sanction behind them. The usual evils of polygamy—the rivalry and mutual jealousy among co-wives, affecting sometimes the lives of their children or even their husbands—are also depicted in the KSS. Of course, against this background, we also find here the ideal of monogamy touched upon in several instances.—M.C.

563. Chattopadhyay, Aparna:—Ancient Indian Medical Recommendation for Golden and Jewelled Vessels.

MR, CXXIV-VI, No. 2, Feb. 1970, pp. 138-40.

In his chapter on rules for eating and drinking (annapāna-vidhi), Suśruta says that meat preparations should be served on golden plates, fluid essences and meat juices in silver bowls, certain other drinks in vessels made of crystal and vaidūrya gems, etc. Caraka also lays down similar injunctions. Now, abundant references in the Brhadāranyaka Upaniṣad and the Rāmāyaṇa, the Vinaya texts and the Jātakas, the accounts of Megasthenes, Strabo and Hiuen Tsang, the Dharmaśāstras of Manu and Yājñavalkya, and the later works like the Kathāsaritsāgara and the Brhatkathāmañjarī, etc., show that the above medical recommendation for golden eating vessels, and jewelled and crystal wine goblets was actually followed in practice by ancient Indians.—M.C.

564. Chattopadhyay Aparna:—Ancient Indian Practice of Eating Peacock's Flesh.

MR, CXXIV-VI, No. 4, April 1970, pp. 268-70.

A study of the edicts of Asoka, the Rāmāyana, the Caraka and Suśruta-samhitās and the Dharmasāstric rules and regulations regarding

flesh-eating, will establish the hypothesis that peacock's flesh was one of the common types of flesh eaten by the ancient Indians. It was a favourite dish with the Emperor Aśoka; and Caraka says that it is the most efficacious for eyesight, ears, brain, appetite, skin, complexion, voice and longevity. We also find references to roasted peacocks and curries of peacock's flesh. There is no prohibition for eating the flesh in the *Dharmasūtras* of Āpastamba, Gautama, Vaśiṣṭha and Baudhāyana; nor in Manu and Yājñavalkya; nor even in Kauṭilya's *Arthaśāstra*, except for aesthetic value of this beautiful bird.—M.C.

565. Das Gupta, Rajatananda: — The Institution of Devadāsīs in Assam.

JIH, XLIII, Pt. 2, 1965, pp. 565-76.

The devadāsī dance, though a forgotten story now, lives in another form, the Deodhanī trance dance of Upper Assam, restricted only to the female oracles of the Marān and Maṭak Communities. The designation Naṭī or Naṭinī given to a devadāsī in Assam is indicative of its secular origin. She was required to dance at the time of Ārati twice a day. All ancient cultures had at some time or the other associated dance with religion. It grew ultimately of the fertility cult of primitive man in which the prolific female became the nucleus for the conception of the Supreme Mother Goddess. The earliest reference to female temple dancers can be found in Kālidāsa's Meghadūtam. The Rājataraṅgiṇī speaks of a devadāsī Kamalā of Puṇḍravardhana. Devadāsīs were engaged in the Jagannātha temple at Puri, and Tāmilnad temples were teeming with them.

The novices were required to practise brahmacarya and lead a clean and pious life, some being wedded to the icon, some to the khadga or other symbol of the god. Seduction by priests and laity defiled the sanctity of the Institution.

The institution of devadāsīs goes back to the time of Aśoka, being mentioned in his Ramgarh edict. Kauţilya (II.23) also refers to the practice of maintaining devadāsīs in temples. The earliest epigraphic reference is found in the Tezpur Copper-plate grants of King Vanamāla (A.D. 835-60).

The dance of devadāsīs is now extinct in Assam, but the prevalence of the system of devadāsīs in Assam and Orissa till recent times shows its great importance in the cult of Eastern India.

—S.R.

66. Gurumurthy, S.: - Self-Immolation in Ancient South India.

BITC, Jan.-June 1969, pp. 44-49.

Points out the origin, purpose, form, methods and causes of the practice of self-immolation in ancient South India. Important literary and epigraphical sources form the main base for this paper. The author cites a number of interesting incidents relating to this practice—D.A.

567. Krishna Lal: - Mantras Employed in the Grhyasūtras for Placing the Fuel Sticks in the Fire in Upanayana Ritual.

JOIB, XVII, No. 2, 1967, pp. 129-36.

The Grhyasūtras prescribe various mantras to be recited by the student at the time of placing fuel sticks on fire. A majority of them (the Āpastamba Mantrapātha, the Grhyasūtras of Āśvalāyana, Bhāradvāja, Vaikhānasa, etc.) prescribe the mantra, agnayē samidhamāhārsham bṛhatē jātavedasē, etc. In some Gṛhyasūtras it is made shorter; while in others, much more elaborate. This mantra has been enjoined for many rites other than the Upanayana also, e.g., during annaprāśana, cūḍākaraṇa, darśapaurṇamāsa or agnihotra. The authors of the Gṛhyasūtras appear to have drawn upon the Taittirīya Brāhmaṇa and Āpastamba Śrautasūtra for the employment of this mantra while placing fuel sticks on fire, although similar mantras occur in the Yajurveda as well as in the Atharvaveda.—M.C.

568. Mukherjee, J.N.: - Women in the Sacred Laws of the Hindus.

MR, CXXIV-VI, No. 2, Feb. 1970, pp-126-31.

A perusal of various Dharmasūtras, Grhyasūtras and Smṛtis clearly shows that the attitude of the law-givers towards the status of women changed from time to time in accordance with the requirements of the social structure. Thus, during the Buddhist period, one observes the equality of status and freedom enjoyed by women. The picture changed with the advent of foreign hordes like Sakas, Hūṇas, etc., and a woman was now placed under the protection of man in all the stages of her life. Again, between the fifth and ninth century A.D., we find the custom of Satī (anu-maraṇa) candidly extolled by the Smṛtikāras. The period between the tenth and twelfth century A.D. shows child-marriages firmly rooted and enforced.

Topics like the different kinds of sons, the anuloma and pratiloma marriages, property and in heritance in the form of the stridhana, divorce

adoption, etc., have also been taken up in this connection, and linked to the modern times.—M.C.

569. Mukhopadhyay, Tarasish: — Caste Inter-relationship of the Bārujībīs in West Dinajpur Village.

JASC, VIII, No. 1, 1966, pp. 19-28.

Discusses the social and socio-economic inter-relations among the Bārujībī families in the village of Baghan under the Kaliyaganj police station, W. Dinajpur (W. Bengal); and the adjustments of these people with their surroundings after their migration from East Bengal have been more particularly dealt with. The study is divided into the following sections: (1) Village and caste composition, (2) Social position, (3) Commensalism, (4) Traditional occupation and change, (5) Service relationship, and (6) Inter-relationship with functional caste and others.—M.C.

570. Nair, P. Thanpkapan: - Svayamvara and Selection by Lot.

JGRS, XXXI, No. 2/122, April 1969, pp. 174-85.

The Svayamvara (selection by self) denotes a marriage practice in which a lady selects a man of her choice from a number of suitors assembled therefor,—a custom borrowed by the Āryans from the aboriginals. In 'selection by lot', the lady has no power of choice but has to accept the victors whoever they are, e.g., the wedding of Sītā and Draupadī—wrongly, therefore, called svayamvara proper. 'Selection by lot', is found only among the Ullādars of Kerala, the Nayadis of Malabar and the Bondos of Orissa. Svayamvara in its strict etymological sense, is prevalent among the Gāros and Mechs of Assam, the Dravidian Kochhs of Bengal, the Nayars of Kerala, the Thākurs and Bhīls of Western India, etc.—M.C.

571. Patel, S.D.: - Caste in Hindu Society.

JGRS, XXX, No. 2/118, April 1968, pp. 120-30.

Caste (from L. castus, meaning 'purity of blood') has always played a vital role in the Hindu society since times immemorial. The following sociological problems have been discussed in a historical context: (1) class and caste; (2) caste vs. democracy; (3) caste today and to-morrow; (4) Dr. Ghurye's classification of the caste system with its six characteristic features; and (5) scope and limitation of the caste system.—M.C.

572. Puri, B.N.--Irrigation and Agricultural Economy in Ancient India.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 383-89.

An agricultural country like India, mainly dependent on rural economy, has from ancient times made provision for the storage of water in big tanks, reservoirs and dams to meet the requirements of the agriculturists in different seasons. Literary evidences right from the Rgvedic period, as well as abundant epigraphic records (e.g., the Hāthigumphā inscription of Khāravela; the inscriptions of the Guptas, Chaulukyas, Gurjara-Pratihāras, Cholas, Kākatīyas, etc.) furnish sufficient information on the ancient Indian irrigational facilities. Generally, such measures were adopted as the construction of wells, reservoirs, tanks and conduits, (kūpa, vāpi, tadāga and pranālī) for the purpose. Moreover, since religious merit and material gain were associated with such projects, both the rulers and the people and even temple authorities did not hesitate in coming forward to undertake these enterprises.—M.C.

XV--VEDIC STUDIES

573. Abhyankar, K.V.:—A New Light on the Method of the Recital of Vedic Texts with Accents.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 353-59.

The original udātta tone of the nature of the stress accent was ignored in utterance of the ancient Vedic Samhitās in verse, being superseded by the musically adjusted svarita and anudātta tones in which the later prose Samhitā and some Brāhmaņa texts came to be recited. It is interesting to note that some ancient hymns could be recited with the stress accent of the ancient Sahmhitā text in verse, with the musical accent of the prose Samhitā and Brāhmaņa text, as also with the metrical accent of classical poetry.—K.D.S.

574 Abhyankar, K.V.: — Udātta Accent before and after the Age of the Veda Samhitās.

JOIB, XIX, No. 3, 1970, pp. 213-15.

The author theorizes that originally Sanskrit language had only one stress accent which was the cause of wearing out of the preceding or the following short vowel, especially a, and thus gave rise to new forms. For example, yatana, yācanā and yajana were reduced to yatna, yācñā and yajña respectively. It was an effort on the part of the Vedic singers in a later period to preserve and protect the holy text from corruption which gave birth to the three-tier music accent which is now preserved in the whole Vedic lore.—S.R.S.

575. Bailey, H.W.: - Rgveda Art.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 71-73.

The probability of the root 'art' has been discussed in the light of the forms anvartita anvartisye, artuka and artidhvam and on the various bases and trends of Middle Iranian, both Zoroastrian Pahlavī and Turfan Middle West Iranian.—K.D.S.

576. Basu, Santona: - Lotus in the Cosmogony of the Vedas.

VIJ, IV, Pt. 1, March 1966, pp. 39-43.

Lotus is mentioned as early as in the Rgveda 6.16.13 where Agni was said to be churched by the church of the churc

(i. e. prāṇa). A variation of this cosmogonical myth is found in the Taittirīya-samhitā (T.S.) 5.6.4.2-3, where Prajāpati is mentioned instead of Atharvan. Taittirīya-Āraṇyaka 1.23.1 furthered this story. In Satapatha Brāhmaṇa (S. Br.) 14.2.1.11 it is said that Prajāpati assuming the form of a boar raised the earth on the cosmic waters or lotus. In Taittirīya Br. 1.1.3.5-6 also Prajāpati is said to have taken the form of a boar. Thus the Rgvedic line was the nucleous of the varāha-legend, which was developed later in the Purāṇas.

The cosmogonic myth with all its variations is a modified form of the Agni's birth from lotus. In this myth lotus embodies that thing which supports a new development, whether in the form of Agni or in the form of Prajāpati (T.S.5.6.4.2-3), or in the form of earth which was created or placed on lotus.—Author.

577. Basu, Santona: - Lotus-birth in Vedic and Pāli Literature.

VIJ, VI, Pt. 1, 1968, pp. 61-64.

In Atharvaveda 4.34.5 it is said that one who offers vistarin enters heaven and finds a place in the lotus pond. In the Vedic literature lotus was considered as an immortal element (S. Br. 10.5.1.5.). The idea of immortality connected with lotus lost during the Buddhist period but the residue remained in the form of folk-belief, as in the case of Uppalavaṇṇa, a nun. She was conceived inside a lotus as the result of her good deed. Only in Mahāsukhāvatī-vyūha (40-41) the Vedic conception of lotus-birth in the heaven again found its way.

The Vedic seers did not mean the flower itself when they mentioned it as support of gods Agni, Prajāpati etc., where lotus has symbolical meaning. Their sayings are the reflections of their philosophical conceptions. Contrary to it in the Khadirangāra-Jātaka the lotus flower itself was meant, which supported the feet of Bodhisattva. This is due to the fact that the Vedas are revelations of spiritual and philosophical thoughts, whereas Jātakas are popular tales.—Author.

578. Bhattacharjee Sukumari: - Prajāpati as Time the Creator.

Anv, III, Pt. 2, IV, Pt. 1, March 1969, pp. 25-36.

Prajāpati the Creator god (appears only in RV., Book X) is not an Indo-European God but an indigenous creation. There are other creator gods, viz, Brhaspati, Purusa etc. with whom Prajāpati is identified. But this identification occurs in later glosses. The author shows that Prajāpati is Time the Creator—the Kāla of later mythology. Long and chequered careen of the Brajāpatium shorikas been analysed.—G.B.

- 579. Bhattacharyya, Tarapada: —The Avesta, Rgveda and Brahmā Cult.
 - ABORI. LI, Pts. 1-4, 1970, pp. 31-50.

It is difficult either to prove or disprove whether Indians had in the dim past sent her cultural missions to the Western parts of their country. But there are good reasons to hold that the Iranian religion of the Pre-Avestan period was highly influenced by the Pre-Vedic and Vedic religions of India and probably the Vedic Aryans were not foreigners to India.—K.D.S.

80. Brown, W. Norman:—Agni, Sun, Sacrifice and Vāc: A Sacerdotal Ode by Dīrghatamas (Rgveda 1. 164).

JAOS, 88, No. 2, April-June 1968, pp. 199-218.

The article is a result of a seminar during the year 1965-66 at the University of Pennsylvania and attempts an intelligent interpretation and translation of the famous hymn of Rgveda 1.164 called as asyavāmīya sūkta which has been problematic one for the commentators. The author has discussed its formulation and has divided the hymn into three parts to facilitate the discussion. He has fully translated the hymn into English with explanatory notes and comments at the end of the translation of each verse.—S.R.S.

581. Chapekar, N.G.: - Jamadagni.

JOIB, XVI, No. 3, 1967, pp. 251-52.

References to Jamadagni in Rgveda do not number more than nine. Was he a Rsi? Jamadagni Bhārgava seems to be the author of five sūktas. Mitrāvaruņau, Aśvinau and Soma are the favourite gods of Jamadagni.—R.M.P.

582. Dange, S.A.: - Siprin and Sipivista.

JGJRI, Com. Vol., Jan.-Oct. 1969, pp. 501-10.

The word siprā does not mean the 'nostrils', 'lips', 'moustaches', and the like as has been understood. It does not also indicate the "wagging-tail-helmet" as suggested by Frisk. The paper compares this difficult word with 'shofar' (Assyrian) and 'Sufra' (Avestan) and fixes the meaning of this word as 'horn'—attachments, which could be taken out and re-fixed. They were made of metal. This fixation on the horns of the cows made them is printed the wiprin was one who

had this attachment on his helmet on two sides. The fixing of the horn, or drinking from horn-replicas was a common ancient custom. Sipivista is a sexual name and has the implication of the fertilizer of the cattle, who were called 'sipi' in the Vedic tradition.—Author.

583. Dange, S.A.: -On the Vedic Word Vāṇa.

JIH, XLVI, Pt. 2, Aug. 1968, pp. 271-80.

Gives the various renderings of the word $v\bar{a}na$ such as 'musical instrument' etc. Finally suggests that the word stood for the speechorganism. This is the reason why the speech was called $V\bar{a}n\bar{n}$. Taking note of the fact that $v\bar{a}na$ was a musical instrument, the paper discusses its shape. This instrument was to be covered by the hide of a bull, giving the whole thing the semblance of an animate object. Thus $v\bar{a}na$ indicated the vocal instrument devised on the basis of the living speech-organism.—Author.

584. Dange, S.A.: -Field and the Ritual-husband.

JNU, XIX, Pt. 1, July 1969, pp. 1-11.

A study in Vedic sexual ritual practices, where the rite imbibes the employment of a fructifying agent other than the husband proper. In this connection it examines the rendering of the Vedic word pati-vidyā by scholars as 'husband', and points out that the word has to be differentiated from the ordinary word pati; otherwise there is no point in adding the term —vidyā. This makes the difference and the term means 'a husband in belief' and in the ritual. This motif is traced in such rituals as that of the Horse-sacrifice, and the probable ritual of the virile ape (vṛṣākapi), the concept of the Mahānagni that of the Mudgalānī with her garment being tossed up (making her semi-naked). Similar practices from other sources are noted.—Author.

585. Dange, S.A.: —A Folk Custom in the Aśvamedha.

JOIB, XVI, No. 4, 1967, pp. 323-35.

The author propounds that ritual union of the horse and the queen is far more ancient than the institution of horse sacrifice. Originally, the ritual of public coitus was a separate one, but later on it was fused with that of horse-sacrifice. The horse representing the sun in its capacity, both as the divine impregnator and surveyor, got into the picture.

K.D.S.

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586. Dange, S.A.: - The Bull and the Fiery Fluid from the Rgveda.

JOIB. XVII, Pt. 3, March 1968, pp. 209-29.

The paper deals with the Vedic belief of the cosmic Bull as the main source of all fructifying fluids. Apām-napāt has threefold implication. The Avestan belief in Apām-napāt is compared, and it has been proved that the concept of the Bull, being a bi-sexual divinity; is a unique gift of the pastoral stage. Thus the Rgveda has such pairs as the male pṛśni and female pṛśni, male sabardughā and female sabardughā. The Vedic concept is culminated in the double-sex deity Vṛṣabha-dhenu. The concept of the Avestan Gāoscithra is compared.—Author.

587. Dange, S.A.: -Try' ambaka.

JOIB, XIX, No. 3, 1970, pp. 223-27,

Try'ambaka a deity invoked in the famous Mṛtyuñjaya mantra is discussed in its origin. The author has tried to establish the original meaning of the word ambaka and propounds that originally try'ambaka was conceived as a deity in the form of the fire dwelling in the waters in the three regions. The epithet 'tri-mātā' exclusively used for Agni (fire), where mātā, perhaps, indicates the waters, supports this idea.—S.R.S.

588. Dange, S.A.: - Aspects of the Great Roar in the Rgveda.

JUB, XXXVIII. No. 74, Oct. 1969, pp. 11-18.

Examines the concept of the roar that is associated with the main deities in the Rgveda. Roar was an aspect of the divine Speech, the cosmic form of which was the Thunder. Various deities are said to roar as soon as they are born, the idea being that the divine speech is associated with the divine birth. Examines the opinion of Norman Brown that Speech is the creative force.—Author.

589. Dange, S.A.: -Cosmic Foetus and the Symbolism of Rain from the Rgveda.

JUB, XXXIX, No. 75, Oct. 1970, pp. 1-5.

The Rgveda uses the word garbha to indicate the formation of rain-clouds. Thus is formed the concept of apām-garbha, who is the Sun or the Fire in the Mid-region. This belief remained in the later tradition as vouched by the by harranthraic of the rather which it is belief

VEDIC STUDIES

in the cosmic foetus and the rain being the semen of the sky supports the later sex-rituals in the Vedic tradition.—Author.

590. Dange, S.A.: - Cyavana. (in Marathi).

NV, May 1969, pp. 15-19.

Examines the accounts of the legend and the personality of Cyavana and points out that the word indicates, in the most original concept, a ritual-person to whom it was a custom to offer a girl for fertility. References from the Brāhmaṇa and other sources are cited.—Author.

591. Dange, S.A.: - Mandūka Brāhmana and the Folk-belief. (in Marathi).

SSP, Oct. 1970, pp. 37-50.

The paper examines the views on the hymn of the Frogs from the Rgveda, and suggests that it was a rain-charm. The hymn imbibes the method of symbolism clearly evolved by the seers of the Rgveda, as is supported from other places from the great document itself. The symbolism was to see the clouds in the form of various animals. The concept of brāhmaṇa also has been examined and it is proved that the word implies a ritual resulting in a wonderful gain. Rain was a wonderful gain for the ancients. Those who brought about any wonder conducive to the well-being of the humanity were the brāhmaṇas. The frogs brought about the wonder of the rain-showers; hence they were said to be the Brāhmaṇas. It has to be noted that the hymn is not a satire on the brāhmaṇas; for the point to be noted is that, though the frogs are called the brāhmaṇas, the Brāhmaṇas are not called the frogs.—Author.

592. Dange, S.A.: - Sasarparī: A War-Spell from the Rgveda.

VIJ, V, Pt. 1, 1967, pp. 25-32.

Refutes the interpretation of the term Sasarparī occuring in RV. 3.53.15; 16, as offered by Roth, Ludwig and others and establishes with circumstantial evidence that the term should mean a sort of chant of the mantras, especially in Gāyatrī metre, as a spell for victory in the war.—S.R.S.

593. Dange, S.A.: -Adma-sad.

VIJ, VIII, 1970, pp. 35-37.

The paper reviews the opinions on the word adma-sad, and refutes the view that it means the by results when the collection hard also refutes

other opinions. It proves that the word has the implication of the 'high priest' who was incharge of the food offerings and whose duty it was to rouse other priests for the ritual.—Author.

594. Devasthali, G.V.: - Pāṇini and Rgvedic Exegesis.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 75-81.

Utility of Pāṇini's rules for Vedic exegesis is demonstrated by taking two passages from Rgveda (Vedanāváḥ samudriyaḥ. 1.25.7c., and nāveva naḥ pārayatam 2.39. 4a), and showing how their interpretation can be finally settled on the basis of Pāṇini's rules.—K.D.S.

595. Esteller, A.:—Problems in the Text-Critical Reconstruction of the Rgveda-Palimpsest (Samhitā).

ABORI, XLIX. Golden Jubilee Volume, 1968, pp. 1-16.

Author's opinion is that the traditional Samhitā text of the Rgveda is redactorially tampered with by the transmitting agency (samhitākāra). Analysing two hymns (X. 23; I. 122), he has shown their original verse text. In his view, a careful analysis of the metre proves that in combination with archaism, it is a sure basis for the text-critical restoration of the original text of the Rgveda, and that both together are decisive factors against the traditional Samhitā text—K.D.S.

596. Esteller, A.: - The Quest for the Original Rgveda.

ABORI, L, Pts. 1-4, 1969, pp. 1-40.

Presenting the plan, method and principles, a ground is sufficiently broken to lay solid scholarly foundation to the text-critical edition of the original Rgveda of *rṣi-kavis*, which lies beyond and beneath that marvellously preserved 'Palimpset'.—K.D.S.

597. Gerow, Edwin:—Renou's Place in Vedic Exegetical Tradition.

JAOS, 88, No. 2, April-June 1968, pp. 310-33.

The author reviews Renou's translation of the Rgveda (Études Védiques et Pāṇinéennes) into French language with critical and comparative notes. The work under review has covered six-tenths of the Rgveda and the untimely death of the scholar has left it incomplete.

The author has discussed in great detail the method adopted by Renou in translating utilize oversession to the Regueda, Halle chas illustrated his

207

points by profusely quoting Renou's translation and his notes, and finally attempts a comparison of Renou's method with that of Oldenberg, Geldner, Bergaine and his other predecessors.—S.R.S.

598. Gonda, J.: — The Historical Background of the Name Satya assigned to the Highest Being.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 83-93.

Author's view is that an investigation into the history of the names and epithets assigned to the Indian gods and their use in various contents may be a welcome addition to our insight into the traditional Indian religious life. Attempt has been made to illustrate this by a single example, viz, the term satya, which is among the names traditionally assigned to Visnu-Kṛṣṇa.—K.D.S.

599. Gonda, J.: - The Indra Festival according to the Atharvavedins.

JAOS, 87, No. 4, Dec. 1967, pp. 413-29.

The author objects to Meyer's thesis and refers to the descriptions contained in the Viṣṇu-dharmottara-purāṇa (2, 154-157) and the Bṛhat-saṃ-hitā (43.9 f.). He fully investigates Atharvanic discriptions of Indra's festival, viz, Kauśikasūtra (140) and Atharvavedopaniṣad (19). At the end he translates Kauśikasūtra (140) with copious annotations.—K.D.S.

600. Gonda, J.: - Bhuvana.

VIJ, V, Pt. 1, 1967, pp. 42-57.

The author discusses the meaning of the word bhuvana in the Vedic texts and comes to the conclusion that the central idea of the word is connected with 'being', 'growing' and 'creation', as it is derived from the root 'bhū'. He also contra-distinguishes it from 'loka' which mainly signifies status, although the commentators and later writers have sometimes failed to make the distinction.—S.R.S.

601. Hoáng-son Hoàng-sy-Quý:—Les Upanisad sont-elles une interprétation de données mystiques? (Are the Upanisads interpretation of mystic notions?) (in French).

RHR, CLXXIV, No. 1, July-Sept. 1968, pp. 27-37.

In course of review of an English article by R.C. Zaehner in 'At Sunday Times' the author has discussed how far the Upanisads can be considered as an interpretation of mystic notions. He agrees with

Zaehner that mysticism plays an important role in Upanişadic vision of the world, but at the same time reiterates (like F. Edgerton) the "close dependence of the Upanişad on the older Vedic philosophy".—N.D.G.

602. Hoāng-son Hoáng-sy-Quỹ:—Le mythe Indien de l'Homme cosmique dans son contexte culturel et dans son évolution. (Cosmic man in its Cultural Context and its evolution). (in French).

RHR, CLXXV, No. 2, April-June 1969. pp. 133-54.

In an attempt to trace the origin of the myth of Cosmic Man, the author has given a comparative study of *Puruṣa-sūkta*, *Hiraṇyagarbha sūkta* and other citations in the Vedas and the Āraṇyakas. He has also discussed parallel myths developed in China, Iran and in the West.

—N.D.G.

603. Insler, Stanley: - Vedic juhuras, juhurthās, juhuranta and juhurāņa.

JAOS, 88, No. 2, April-June 1968, pp. 219-23.

The article throws fresh light on the interpretation of the four cognate words occurring only nine times in the Rgveda-samhitā. By referring to the parallels from the text, the author has convincingly established that the words under discussion are related to the root 'hr' (to anger) and not to the root 'hvr' as accepted by such Vedic authorities as Benfey, Roth and Geldner—S.R.S.

604. Jog, K.P.:—On Venkata Mādhava's Interpretation of the Similes beginning with Vipo Na in RV. IV 48.1, VI 44.6 and VIII 19.33.

JOIB, XVIII, No. 3, 1969, pp. 187-97.

The author criticizes the interpretation of the word 'vipáṭa' by Veňkaṭamādhava and other commentators as well as by modern scholars on the basis of its accent and offers a new interpretation which suits to all the three contexts under discussions.—S.R.S.

605. Joshi, P.H.: -Unpublished Commentaries of Bhartryajña-an Ancient Vedic Scholar from Gujarat.

JOIB, XVII, No. 4, 1968, pp. 434-40.

The author describes the manuscripts of the commentaries of the Srautasūtra of Kātyāyana and the Grhyasūtra of Pāraskara by Bhartryajña, an ancient scholar of Gujarat who belonged to a period prior to that of Medhātithi (825-900 A.D.), the cerebrated had been been belonged to a period prior to that of the

Manusmṛti. The manuscripts are deposited at Oriental Institute, Baroda and are very rare. It is also refuted that the scholar had written the Śrāddha-kalpa ascribed to him.—S.R.S.

606. Kashikar, C.G.:—A Note on the Pada-Text of RV. VIII. 35.

ABORI, LI, Pts. 1-4, 1970, pp. 213-14.

The views of Pandit Hebbar Gaṇapati Śāstri in connection with the Pada-text of RV. VIII. 35, 13-15 have been examined and it has been pointed out that the omission of \bar{a} from the Padapāṭha was not proper. It seems to be the Galita-position in the verses immediately preceding the verse 13 (the verses 7-12).—K.D.S.

607. Mallik, Madhusudan: - Mithraism.

VBQ, XXXII, No. 2, 1966-67, pp. 148-54.

The author traces the origin of the cult of Mithra (RV., Mitra) and its spread in the various parts of ancient Europe and Asia. He also discusses the connection of Mithraism with bull-sacrifice.—S.R.S.

608. Mehendale, M.A.: -Madhye Lagnam (Baudhāyana Śr. S.9.3).

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 193-95.

Describing how the Mahāvīra pot is to be constructed, the Baudhā-yana-Śrautasūtra has used the phrase madhye lagnam, which caused some difficulty in understanding it. The author thinks that 'lagnam' means narrow or thin.—K.D.S.

609. Patyal, Hukam Chand: —Text-Critical Notes on the Vaitana-Śrauta Sūtra I-X.

ABORI, LI, Pts. 1-4, 1970, pp. 123-34.

The text of Vaitāna-śrauta-sūtra is studied from the text-critical point of view. Verses and mantras have been traced out in Atharvaveda-prātiśākhya (A.V.P.). Bloomfield in his Vedic Concordance could not utilise A.V.P. and, therefore, the reference to this Concordance is also given in the bracket in the case of the verses occurring in the text but not in the commentary. Public Domain. Gurukul Kangri Collection, Haridwar

610. Sathaya, S.G.: - The Aitareya Brāhmaņa and the Republic.

PEW, XIX, No. 4, Oct. 1969, pp. 435-42.

The author has made a comparative study of the Aitareya Brāhmaṇa and the Republic of Plato and has pointed out the similarities and the contrasts, the two famous books, reflecting the changing societies in India and Greece, have in their approach to the structure of society.

According to the author both the works agree in propagating the theory that the society is made of three classes of human beings, but one could change one's class through personal achievements. While Plato laid much emphasis on the powers of the King who could make the law, the Aitareya Brāhmaṇa had more regard for abiding with the law eternal.—S.R.S.

611. Shastri, Hebar Ganapati: - Ekā Svara-mīmāmsā. (in Sanskrit).

ABORI, LI, Pts. 1-4, 1970, pp. 210-212.

The anudātta accent on the letter na of the Vedic word sūryena (RV. VIII. 35.13c.), where the previous letter rye is svarita, has been discussed and supported in the light of Rgveda-prātiśākhya and Galitapradīpa.—K.D.S.

612. Shivaramaiah, B.K.: - Rgveda: Composition and Compilation.

MO, III, March-Sept. 1970, pp. 106-10.

The Indian system of learning and education has been conducive to the building up of a universal personality, by means of self-realization through conquest of individuation. The Rgveda, our most ancient asset, reveals a process of learning geared to that noble end. Two ages for the Rgveda can be clearly distinguished, namely one of creation and composition and the other, of criticism and compilation. In the first age of composition, tapas formed the method of learning, knowledge in the form of the Highest Truth was built up through tapas and such knowledge found expression in the great mantras. During the next age of compilation, attempts were made to fix up and consolidate the vast and varied literature created earlier. Thus, the creative age and the subsequent one of criticism and commentary mark the most significant stages in Sanskrit learning not merely because they are the earliest, but due to their being the very life-breath of Indian culture and civilization.—Author.

613. Thite, G.U.: - Utsannayajña.

JOIB, XVIII, No. 3, 1969, pp. 179-86.

Discusses the meaning of the word utsanna used in the Brāhmaṇas as an adjective in connection with certain Vedic rites and comes to the conclusion that the word should be interpreted to mean both 'extended' and 'obsolete' according to the context of its occurrence.—S.R.S.

614. Thite, G.U.: -- Attractive Daksinās in Śrauta Ritual.

VIJ, VII, Pts. 1-2, 1969, pp. 36-44.

The author discusses the dakṣiṇās prescribed for the various rituals in the Brāhmaṇas and the Śrautasūtras and comes to the conclusion that in many cases the dakṣiṇās are so unattractive that they may not be shown to prove the greediness of the priestly class as is suggested by several western scholars.—S.R.S.

615. Tsuji, N.: -On the Formation of the Adbhuta-Brāhmana.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 173-78.

The author dwells more at length on the formation of the Adbhuta-brāhmaṇa in order to show that a Vedic text, even though apparently negligible in quantity and substance, has complicated the history behind it.—K.D.S.

616. Upadhyaya, S.A.: — The Word Manman in the Rgveda.

BV, XXVIII, Nos. 1-4, pp. 87-93.

The word manman which occurs not less than 83 times in the Rgveda is derived from the root man 'to think'. A thorough critical examination of the mantras wherein the word manman occurs reveals that the word manman denotes 'a hymn which is well thought out'. The association of a manman with other kinds of hymns corroborates this conclusion. Only at X.12.8, the manman has the sense of 'a council of gods' in view of X.11.8 and the adjective apīcye qualifying the word manman. At VIII. 60. 7 and X.182.1 we have a reference to durmanman, composed with a view to getting the evil intentions fulfilled. At I.129.7, the durmanman suggests the excellence of the poets manman as compared to the manmans of other poets. In short, a manman is a thoughtful and a pious hymn, inspired and loved by the deity, glorifying the grace of the deities with a feeling of gratefulness.—Author.

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617. Ursekar, H.S.: - The Sun in the Rgveda.

. BV, XXVIII, Nos 1-4, 1969, pp. 55-63.

The Rgveda is a book of revelation and also a book of magnificient nature poetry. The sun is one of the chief inspiration of the lyrical Vedic poets. The sun-cult dates back to the Indo-European period. It is a celestial God. The Moon was treated rather indifferently by the Vedic poets.

Generally accepted five Solar deities are Sūrya, Savitr, Mitra, Pūṣan Visnu, each representing a distinct aspect of the sun.

Sūrya represents the natural phenomena of the concrete orb of the sun. He gives light, heat and measures the day. Savitr is the golden God representing the devine power of the sun. He is the God of intellect. Mitra is the benevolent power of nature. He is the friendly God who brings men together and stirs them to work. Puṣan is the nourishing power of nature. Visnu symbolizes the motion in nature.

The Aryan civilization was essentially a Day Civilization. Sun, the lord of day, was defined in its different aspects, as source of light, heat and energy. He is the God of intellect. He is the god of activity and motion.

The sun's curative powers of poisons and diseases were known to our ancestors, who believed in Nature Therapy.

The sun is thus a shining example of the evolutionary mythology of the Rgveda.—Author.

618. Varma, K:M::—Paul Horsch's Die Vedische Gāthā-und Śloka-Literatur. (Paul Horsch's The Vedic Gāthā and Śloka-Literature). (in German):

VBQ, XXXII, No. 2, 1966-67, pp. 192-206.

The author has reviewed Paul Horch's useful work 'Die Vedische Gāthā-und Śloka Literatur' in detail, making his own comments here and there and offering his suggestions on various points under discussion. The book under review contains 167 gāthās and ślokas called from various sources, classified topic-wise and discussed in details, bringing out their bearings on historical, social, anthropological and religious developments in India, beginning from the Vedic age to the epic period.—S.R.S.

619. Varma, Siddheshwar: - Studies in Sanskrit Usage-1. Vedic Usage of the Verb Sak.

VIJ, VII, Pts. 2, 1969, pp. 22-24.

In this short article the author illustrates the usage of the root 'sak' (to be able) as an auxiliary verb as well as an independent verb from the texts from RV and shows how in poetical language it is used in the sense of 'to give'.—S.R.S.

620. Venkatasubbiah, A.: -On Rgveda V 45.1 and II. 24.1.

VIJ, V, Pt. 2, 1967, pp. 178-84.

The author attempts an interpretation of two difficult verses from the gveda. He displays parallel texts from the Rgveda to bring his point ome and refutes the interpretations of the verses, offered by Grassmann, Oldenberg, Geldner and Thieme. He agrees with Sāyaṇa that the verses have a reference to the Vala episode. He maintains that the word dio in both the verses should mean 'Angirasas' as they are elsewhere in the Rgveda referred to as the 'sons of heaven' (divasput-rāsaḥ).—S.R.S.

621. Venkatasubbiah, A.—On Rgveda I. 104.1.

VIJ. VII. Pts. 2, 1969, pp. 25-35.

The author translates the verse (RV. I. 104.1) after displaying parallel passages from the Rgveda and asserts that 'svānaḥ' should mean 'impelled', not 'making sound', 'yayaḥ' should be construed with 'aśvān' and should mean 'bird horses'. He also suggests that the word 'avasāya' should be understood as the dative singular from the nounword 'avasa' meaning 'food', and not the gerundial form of the root 'sā' with prefix 'ava', as understood by the Pada-kāra and Yāska.—S.R.S.

622. Vishva Bandhu: - Vedic Textuo-Linguistic Studies: 4. Atharva-veda I, 1.

VIJ, V, Pt. 1, 1967, pp. 13-24.

The author discusses the first sūkta of the Atharvaveda-samhitā of the Saunakas in its textuo-critical aspect and especially confines his discussion to the interpretation of the word tri-saptah occurring in the first verse. He suggests that the word tri-saptah should indicate some aspect of 'speech' as the context—a prayer to the 'Master of Speech'—demands.—S.R.S. In Public Domain. Gurukul Kangri Collection, Haridwar

623. Vishva Bandhu: - Vedic Textuo-Linguistic Studies: 5. Uccarat.

VIJ, V. Pt. 2, 1967, pp. 169-77.

On the basis of metrical and syntactical considerations, the author has hypothesized and suggested that the mantra 'tac cakṣur devahitam' (R.V. VII. 66, 16) and its variants in the other Samhitās might originally be in the Gāyatrī metre, all the three Pādas making one syntactical unit. The vocable uccarat was originally an adjectival participle having accent on the stem, but when the second hemistish became syntactically an independent unit, the vocable uccarat began to be considered as a finite verb and hence a shift in the accent. —S.R.S.

624. Vishva Bandhu: Vedic Textuo-Linguistic Studies-6. The Grammatical problem of the Gāyatrī (R.V. III. 62.10).

VIJ, VII, Pts. 1-2, 1969, pp. 7-21.

The author discusses the grammatical problem of discordance between 'tat' occurring in pada a and 'yah' in Pada c of the famous Gāyatrī mantra (R.V. III. 62.10), assuming that both the terms refer to one and the same object which in the present case is 'bhargah' and explains away the syntactical difficulty by suggesting a postulation of pronomical bases yás and yáyan giving a declensional form 'yo' (neut. nom. sing.) by suggesting that the original text 'yád nah' or rather 'yád-u-nah' might have developed into 'yo nah' through the process of linguistic changes.—S.R.S.

625. Wright, J.C.: - Purūravas and Ūrvašī.

BSOAS, XXX, Pt. 3, 1967, pp. 526-47.

The Regredic dialogue of Purūravas and Ūrvašī has been described as a conversation between prophet and divinity. The author attests material which shows that the Regredic verse-dialogue form is not a wholly abortive innovation within an already distinct proto-Brāhmaṇic, or proto-dramatic genre. However, there is the progressive development dilution of the Regredic dialogue by way of purely prose legend towards Satapatha Brāhmaṇa (prose with verse—dialogue quotation), Purāṇa and the drama Vikramorvaśī.—P.G.

TITLES OF DOCTORAL THESES I ARCHÆOLOGY

Ph.D./D.Phil (Degrees Awarded)

Sr.	No. Title of the Thesis	Research Scholar	University Year of Award
1	Stone Age Culture of Kurnool District.	K. Thimma Reddy	Saugar 1968
2	The Development of Yakşa Cult with special reference to	R.N. Misra	Saugar 1968
3	the Yakşa Iconography of M.P. Śri Varadarājaswāmī Temple, Kañcheepuram.	K.V. Raman	Madras 1969
	Subjects on which Res Ph.D	search is Being Cond D./D.Phil.	ucted
4	The Wheel in Indian Art and Archæology.	V.H. Bhavani	Bombay
5		N.U. Jagannathan	Bombay
6	The Iconography of Ganesa: A Perspective.	E.K. Phatak	Bombay
7	Early Western Cālukya Sculpture.	B.V. Shetti	Bombay
8	Architecture of Sultans of Delhi.	G.K. Kanhere	Bombay
9	The Mace in Ancient Indian Art and Archæology.	A.R. Mody	Bombay
10	Development of Hoysala Sculpture between 1000 to 1800 A.		Bombay
11	Erotic Sculptures of Khajuraho		Jabalpur
12	Khajuraho kī Jain Mūrtikalā.		Jabalpur
	(Jain Sculptures of Khajuraho.)		
13	Archaeology of the Kuruk- shetra Region.	N.C. Ghosh	Kurukshetra
14	Archaeology of Rohtak & Hissar. Distts. (Haryana).	Silak Ram	Kurukshetra
15	Madhya Pradesh Ke Mandir Vāstu Kā Adhyayana. (A	Vinod Kumar Deoliya	Saugar
	study of the Temple Architecture of Madhya ^o Pradesh).	Gurukul Kangri Collection, Hario	dwar

16	Madhya Pradesh Kā Gupta- Kālīna Mūrti-Kalā kā Adhya- yana. (A Study of the Gupta Sculptures of Madhya Pra- desh.)	Urmila Awasthi	Saugar
17	Santnā Jile Kī Prācīna Mūrti- Kalā Kā Adhyayana. (A Study of the Ancient Sculpture of	Usha Khere	Saugar
	Santna District.)		
18	Historical Archæology of Bilaspur district.	Indira Sharma	Saugar
19	Archæology of the Dhasan	Chander Sekhar	Saugar
	(Dhasarn) Valley.	Misra	Daugai
20			Course
20	Sāgar Jile Kā Prācīna Vāstu tathā Mūrtikalā Kā Adhyayana. (A Study of the Ancient Architecture and Sculptures of Saugar District.)	Suresn Chandra	Saugar
21	bad Museum from 2nd cent.	S.K. Bhattacharya	Saugar
	B.C. to 6th cent. A.D.		

II ARTS AND CRAFTS

Ph.D/D.Phil (Degrees Awarded)

1	Tanjore as a Seat of Music during the 17th, 18th and 19th Centuries.	S. Sita	Madras	1969
2	Indian Art Motifs with	S.K. Gupta	Rajasthan	1970
	Special Reference to Buddhist	to the second to		
	Sculptures and Paintings from			
	the Maurya to the Gupta			
	Period.		1.1	
3	Devagarh Kī Jain Kalā Kā	B.C. Jain	Saugar	1970
	Sāmskṛtika Adhyayana. (A			
	Cultural Study of the Jain Art			
	of Devagarh.)			
4	Rock-Paintings and Engra-	S.K. Gupta	Saugar	1970
	vings in Madhya Pradesh.		1000	

Subjects on which Research is being Conducted Ph.D./D. Phil.

5 Studies in Hair Style of Aditi Bhattacharya Aligarh Woman in Ancient India with special reference to Sans-krit Literature.

EPICS AND PURANAS 217

6	Buddhist Tantrik Art of	P. P. Shreshtha	Bombay
	Nepal.		
7	The Female Figures in Anci-	G.P. Barot	Bombay
	ent Indian Arts.		
8	The Cultural Content of the	P.R. Prashad	Nagpur
	Sunga-Satavahana Art.		
9	Ancient Indian Ornaments	R.P. Chauhan	Nagpur
	(up to 600 A.D.)		
10	A Critical Study of the Jain	Kastur Chand	Nagpur
	Inscriptions of Madhya Pra-	Jain	
	desh (upto 13th Century		
	A.D.)	A CONTRACTOR	
11	A Study of Rock-Paintings of	Suresh Chandra	Saugar
	Barkhera Area.	Jain	

III EPICS AND PURĀNAS

D.Litt. (Degrees Awarded)

1 A Critical Study of the Rajendra Prasad Allahabad 1968
Different Stages of Civilisa- Mishra
tion as Depicted in Mahābhārata.

Ph.D./D. Phil (Degrees Awarded)

2	Philosophical Concepts in the	Savita Sharma	Aligarh	1968
3	Mahābhārata. Sakti Cult in the Purāņas.	Purshpendra Kumar	Delhi	1968
4	Śrimad Bhāgavata Mahāpurā- ņa men Bhakti-samīkṣā. (The	H.G. Bhatt	S.P. University	1968
	Concept of Bhakti in Śrīmad Bhāgavata Mahāpurāņa—A			
	Critical Study.)			
5	Padma Purāņa Kā Ālocanāt- maka Adhyayana. (A Critical	Ram Gopal	Jabalpur	
	Study of Padma Purāņa.)			
6	Kṛṣṇa-Kathā in the Mahā- bhārata.	Asha Rani	Delhi	1969
7	A Study of the Śākta Purāņas with special reference to the	Usha Trikha	Delhi	1969
	Kālikā Purāņa.			
8	A Critical Study of Brahma-	AL CONTRACTOR	Delhi	1969
	reference to Kṛṣṇa-Katha.	n. Gurukul Kangri Collection, Ha	aridwar	

9 Imagery in the Mahābhārata, Sudhi Sankar Jadavpur 1969 its influence on later Sanskrit Bhattacharya Literature.
 10 The State of Indian Society S.S. Jhala Rajasthan 1970 as depicted in the Ancient Purāṇas.

M. Litt. (Degrees Awarded)

11	Garudapurāņa: A Study.	N. Gangadharan	Madras	1969
12	Culture of the Tamils as re-	K. Nambi	Madras	1969
	vealed by Periapurāņa.	Aroorah.		

Subjects on which Research is being Conducted Ph.D./D.Phil.

13	Bhāgavata purāņa kā Dārśnika tathā Sāhitya Śāstriya Adhyayana. (A Philosophical and Literary Study of Bhāgavata Purāṇa.)	Ramgopal Tripathi	Jabalpur
14	Mahābhārata para Ādhārita Bhārata Kī Sāmājika Daśā. (A Study of the Social Conditions of India as gleaned from the Mahābhārata.)	Ram Sarasvata	Aligarh
15	A Critical and Comparative Study of some Non-Purāņik Elements in the Purāņas.	Rama Shanker Srivastava	Allahabad
16	A Critical Study of Garuda Purana.	Babu Lal Tripathi	Allahabad
17	Vālmīkīya Rāmāyaņa men Alamkārayojanā—Ek Adhya- yana. (The use of Alamkara in Vālmīkīya Rāmāyaņa— A Study.)	Madhu Agarwal	Allahabad
18	Viṣṇudharmottara Purāṇa Kā Kāvya Śāstrīya Bhāga—Eka Pariśīlana (Literary aspect of Viṣṇudharmottara Purāṇa—A Study).	Aditya Nath Mishra	Bihar
19		J.L. Tanna	Bombay
20 21		N.N. Pandya k M /Gn gr Pemelso n, Haridwar	Bombay Bombay

LI	les and louinns	217	
22	Mahābhārata-Tātparya-Nirnaya		Bombay
	by Shri Ānandatīrtha— A Study.	h as almost pa	
23	Depiction of Nature in the	Vimal Joshi	Bombay
	Vedic Rāmāyaņa.	States to the Dis	
24	Influence of Rāmāyaņa on	Shobhana Chitale	Bombay
05	Sanskrit Drama.		
25	Cultural Study of Kūrma Purāna.	Shusma Kaushal	Delhi
26	Linguistic and Literary Study	Nawal Kishore	Delhi
	of the Nārada Purāņa.	Sharma	
27	Images of Vālmīki Rāmāyaņa.	C.S. Shauta	Delhi
28	Mārkaņdeya Purāņa—A Lite-	Veena Sawhney	Delhi
•	rary Study.		greek Russ
29	A Study of the Linga Purāṇa.	Urmila Hajela	Delhi
30	Vratas in the Srutis and the	Rani Sharma	Delhi
31	Purāņas. Etymologies in the Purāņas.	Amita Nag	Delhi
32	A Study of Adhyātma Rāmā-	Sudesh Ananda	Delhi
	yana.	Sudesh Allanda	2 Cimi
33	A Comparative Study of Adh-	A.N.S. Lalitha	Delhi
	yātma Rāmāyaņa and Vālmī-		
	ki Rāmāyaņa.		
34	Mahābhārata men naitik upa-	Asha Tiwari	Jabalpur
	desh, uske caritron evam		
	ghaṭanāon kā naitik mūlyān-		
	kan. (Moral precepts in the		
	Mahābhārata, and critical evaluation of characters and		
	incidents in Mahābhārata.)		
35	Sanskrit Purāņaon men	Brijbhushan	Jabalpur
	Kṛṣṇa-Kāvya kī Paramparā-	Awasthi	
	Ek Ālocanātmak evam Tulanā		
	tmak Adhyayana. (Kṛṣṇa-		
	Kāvya tradition in Sanskrit		
	Purāṇas—A Critical and Com-		
36	parative Study.) Mahābhārata men Sāmājik	M.D. Dandey	Jabalpur
30	Samsthāyen. (Social Institu-	Wi.I'. I andey	Javarpur
	tions in the Mahābhārata.)		
37	Vālmīki Rāmāyaņa men	Malti Mishra	Jabalpur
	Nārī Jīvan. (The condition of		
	Women in Vālmīki Rāmā-	· 加斯 拉	
	yaṇa.)		7-1
38	CC-0. In Public Domain.	K. Shukla Gurukul Kangri Collection, Ha	Jabalpur iridwar
	men in Mahābhārata.)	A Part of the Part	

39	Sanskrit Prakrit evam Purā- naon men Śrīkṛṣna-carita kā tulanātmaka Adhyayan. (A comparative study of Śrī	B. Awasthi	Jabalpur
	Kṛṣṇacarita in Sanskrit, Pra-		
40	krit and Purāṇas.) Cultural data from the	Prem Lata Sehgal	Kurukshetra
40	Kūrmapurāņa.	Tiem Lata Sengar	Rufukshetta
41	Karttikeya Cult in Ancient India.	B.R. Sharma	Kurukshetra
42	A Comparative Study of Socio-economic Ideas in the Rāmāyana and Mahābhārata.	Hussan Lal Arora	Kurukshetra
43	Dharmāranya Purāna- A Cultural Study.	Chirapat Prapan- dvidy	M.S. University
44	Nandī Purāņa—Text and Study.		M.S. University
45	Critical and Cultural Edition of Śrīmala Purāṇa.		M.S. University
46	Paurāņik Deva Sampradāya Kā Vikāsa. (The Develop- ment of Devas in Purāņas.)		Rajastban
47	Psychological Studies of Important Characters in Mahā-bhārata.	Uma Srivastava	Rajasthan
48	Devī Bhāgavata—Eka Sām-	B.C. Shastri	Rajasthan
	skṛtika Adhyayana. (Devī Bhāgavata—A Cultural Study.)		A CALL
49	The Dharmaśāstric Date of the Agnipurāņa—Comparative		Rajasthan
	Study.		
	IV EPIGRAPHY A	AND NUMISMA	TICS

Ph.D./D. Phil (Degrees Awarded)

1968 Study of the Kauśāmbi and Usha Jha Saugar South Kośala Coinage (upto the Gupta Period.)

Subjects on which Research is being Conducted

2	Coins & Curre	ency	Sys	stem of	Nilima S	en	Asiatic
	the Kingdom					Tools and the	Society,
	Shahis.						Calcutta
	Diamie				Manicha	Malhates	Dalle

Delhi A Study of the Inscriptions of Manisna Mainotra the Ganga Dynasty.

HISTORY

4	Literary Study of the Sanskrit	Bal Krishna	Delhi
	Inscriptions of Combodia.	Kapoor	
5	Study of Sātavāhana Coin-	Brijesh Krishna	Saugar
	age.	Kathil	
6	Study of the Coinage of the	Nandita Misra	Saugar
	Malwa Region (upto c. 400		
	A.D.)		

V GEOGRAPHY

M. Litt (Degrees Awarded)

1 The Political Geography of Y. Subbarayalu Madras 1969 the Cola Country from 800 to 1300 A.D. as gleaned from Epigraphy and Literature.

Subjects on which Research is being Conducted

2	A Geographical Study of the	Ram Gopal	Delhi
	Padmapurāņa.		
3	Geographical Settings of Forts	S.P. Tiwari	Jabalpur
	in Ancient India.		
4	Ancient cities and settlements	Devinder Kumar	Kurukshetra
	in Panjab.	Handa	

VI HISTORY

Ph.D./D. Phil. (Degrees Awarded)

1	The Maratha Sikh Relations	Darshan Singh	Bombay	1970
	1756 to 1818 A.D.	Chahal		
2	Diplomatic History of the	Anderson Bernard	Bombay	1970
	East India Company from		TO THE	
	1798 to 1814 A.D.		and with the	
3	The Portuguese in Kanara	Bhagamandala	Bombay	1970
	1498 to 1763 A.D.	Seetharama Shastri		
4	Kşattriyas in Ancient India	Shanta Sahney	Delhi	1970
	with special reference to San-	2 of March		
	skrit Literature. (In its early	390000000000000000000000000000000000000	the second	
	phase.)			

M. Litt (Degrees Awarded)

Costumes in South India upto M. Ramani Madras 1970 1800 A.D. as gleaned from
Literature, Epigraphy and CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Subjects on which Research is being Conducted

6	Beginning of Indian Historio- graphy.	O.P. Kejriwal	Bombay
7	History of Bombay from 1708	J.S. Kharbanda	Bombay
8	to 1756 A.D. History of Bombay from 1860	R.R. Singh	Bombay
9	to 1885 A.D. History of Bombay from 1884	M.V. Dabholkar	Bombay
10	to 1914 A.D. History of Bombay from 1840	N.P. Gyara	Bombay
	to 1857 A.D.	Trade Permana	The Political
11	History of Bombay from 1818 to 1858 A.D.	P.P. Roy	Bombay
12		L.A. Rasquinha	Bombay
13		S.A. Welling	Bombay
14	under the Peshwas. History of the Elphinstone	S.H. Baria	Bombay
	College and its role in Bom-		enforces 5 A
	bay's Intellectual life.		ATTENDED TO T
15	The Role of Harşavardhana in Indian History.	S.S. Pandya	Bombay
16		P. Kansal	Indore
	pati Shivaji.		- Johnson
17		Revati R.	Indore
	Dynasty.	Deshpande	
18	Sanskrit Works on Cahamana	K.S. Kanikkar	Indore
19	Dynasty. A History of Hindu Resistence	L.S. Singh	Jabalpur
	against Muslim Onslaughts.	Zici onga	
20	The Culture of the Gangā-	Santosh Airi	Kurukshetra
	Yamunā Doab under the	A PROPERTY AND A PROP	
	Gahadavalas.	D 1 01 1	II leabatea
21	Imperial Rāstrakūtas.	Ramesh Chander	Kurukshetra
22	The Yādavas and their Times.	O.P. Verma	Nagpur
23	The Kākatīyas and their Age.	Y. Gopala Reddy	Nagpur
24	Life under the Ikşvākus as depicted in Nāgārjunakoņdā	K.Krishnamurthy	Nagpur
	Sculptures.		
25	The Neolithic Culture of India.	I.K. Sarma	Nagpur
	Life in Ancient India as	N.R. Sahasrabu-	Nagpur
26	depicted in the Kuṣāṇa Art of		
	Mathura.		
27	Cultural History of Vidarbha	C.S. Gupta	Nagpur
	(6th Centucy-o. B. Cablic Dt Main & Brul		
	Century A.D.)		100000000000000000000000000000000000000

LAW POL. AND ADMN.

28 A Critical Study of the Ranjit Kumar Panjab Muslim Conquest of Northern Malhotra India from 712 to 1194 A.D.

29 Early History of Kashmir.

30 Gaḍhā Maṇḍal Kā Rājnaitika Itihāsa (from the earliest times to 18th Century.) (Political History of Gaḍhā Maṇḍal.)

of Vidiśā Ka Itihāsa. (History of Vidiśā.) (from 6th Century B.C. to 12th Century A.D.)

Nirmala Kacharu Saugar Suresh Misra Saugar

Hariday Narayan Saugar Dwivedi

1969

VII INDIA AND THE WORLD

Subjects on which Research is being Conducted Ph.D/D.Phil.

1 Sātavāhanas and their Politics D.C. Gammanpila Bombay and Cultural Relationship with Ceylon.

VIII LAW, POLITY AND ADMINISTRATION

Ph.D./D. Phil. (Degrees Awarded)

1 Mahābhārata aur Machvelle Raghubir Shastri Aligarh 1967
Ke 'prence' men RājtantraEka tulanātmaka Adhyayana.
(Monarchy in Mahābhārata
and 'Prence' of Machvelle:
A Comparative Study.)

2 Social Philosophy in some Sri Rama Rajasthan 1968

later Smrtis.

3 Prācīna Dharmaśāstroń meń Damyanti R. Jabalpur Aprādha tatha Daṇḍa (Crime Dungaji and Punishment in Ancient

Dharmaśāstras.)

Aparārka and (5) Kullūka.

4 Influence of Mīmāmsā Rules V.P. Limaye Nagp of Interpretation on Principal Commentators of Dharmaśāstra: (1) Viśvarūpa, (2) Medhātithi, (3) Vijnāneśvara, (4)

M. Litt. (Degrees Awarded)

5 Court Literature of Cola Sinnathamby Madras
Period. Thillainathan

Subjects on which Research is being Conducted Ph.D./D. Phil.

6	Prācīna Bhārata men Nagar Upanagar Pariyojanā. (Town	Narendra Deva Pathak	Aligarh
7	planning in Ancient India.) A Critical Study of Rājadhar- ma with special reference to Mahābhārata Sānti Parvan.	Rama Chandra Mishra	Bihar
8	Strī Dharma in the Grhya Sūtras and the Smrtis.	C.V. Satyavati	Bombay
9	Contribution of the Law Givers to Ancient Indian Political thoughts.	G.S. Sawant	Bombay
10	India and Colonialism with special reference to Goa.	D.C. Patwardhan	Bombay
11	A Study of the Commentaries of Kāmasūtra.	Harish Chandra Sharma	Delhi
12	A study of Nīti in Smṛtis.	Om Prabha	Delhi
13	Prācīna Bhārata men Sainya	S. Singh	Jabalpur
	Vyavasthā. (Military adminis-	SAU TRANSPORTE	
	tration in Ancient India.)		
14	Prācīna Bhārata men Rājanya	R.S. Budholia	Jabalpur
	(Politics in Ancient India.)		
15	Society and Law in Early	R.K. Upadhyaya	Jabalpur
	Smrtis.		E FORTING, 4
16	Rajput Nīti kā Samālocanāt-	G.C. Pandey	Jabalpur
	maka Adhyayana. (A Critical Study of Rajaputa Polity.)		
17	Pramukh Smṛtiyon men Nāri	M.K. Pachori	Jabalpur
	Jivan. (Life of Women in	th prop it the	ALLEY DO
	major Smritis.)		
18	Economic Conditions of India	Jagdish Chander	Kurukshetra
	as known from the Smrti with		eger viviag
	special reference to Smrtis of		
	Mann, Yājñavalkya, Nārada		
	and Brhaspati.		
19	A Comparative Study of the	P.D. Alaspurkar	Nagpur
	Commentaries on the Yājñaval-		
	kya Smṛti (in Marathi.)		
20	Royal Power and its Limita-	N.C. Barua	Rajasthan
	tion in Ancient India.	Maria A. C.	
21	Prācīna Bhāratīya Śāsana		Saugar
	Vyavasthā (Administration in		
	Ancient India.) (from the middle of 7th century to 13th century.)	e Il Kangri Collection, Haridwar	rate for

M. Litt.

22 A Critical Study of the Ad- Madan Lal Oberai Panjabi ministrative and Political terms in Kautilya's Artha- Sāstra.

IX LINGUISTICS & GRAMMAR

Ph.D./D. Phill. (Degrees Awarded)

pur 1968
pur 1968
rh 1969
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abad 1970
1

Subject on which Research is being Conducted

6	A Critical Study of Sanskrit	Kailash Chandra	A!lahabad
	Lexicons.	Tripathi	
7	Prakrit Grammar and Prakrit	Jyeshthakumar	Bombay
	Grammarians.	Arya	
8	Study of the Unadisutra.	Mrityunjay Acarya	Burdwan
9	Un-Pāṇinian Sandhi and	Veena Bhatnagar	Delhi
	Syntax in the Epics.	V BOOKER WATER	
10	A Study of Bhāṣāvṛtti.	Ved Kumari Sharma	Delhi
11	Etymologies in the Mīmāmsā	Shiv Kumar	Delhi
	and Sanskrit Poetics.	Chaturvedi	
12	A Critical Study of the	Raghuvir	Delhi
	Kāśikā.	Mumukshu	
13	A Study of the Laghumañjūṣā.	Harish C. Sarma	Delhi
14	Conception of Guna, Dravya,	Geeta Gupta	Delhi
	Jāti among the Vaiyākaraņas.	M. To the post of	
15	The Works of VākpatirājaA	K.R. Shyala	Delhi
	Literary and Linguistic Study.		
16	Semantic Change in Sanskrit.	Jiya lal Kamboja	Delhi
17	Comparative Study of	Pushpa Gandhi	Delhi
	Prakriyā Kaumudī and CC-0. In Public Domain. Siddhānta Kaumudī.	Gurukul Kangri Collection, Hario	dwar

18	Un-Paninian Krdanta and S	Susheela Sharma I	Delhi
	Taddhita Forms in the Mahābhārata.		
19	A Study of Sarvānukramaņī	Jaya Dev Arya	Delhi
20	of Kātyāyana. A Comparative Study of	Jagdish Mitter	Delhi
	Jainendra Systems of		
21	Grammar. A Study of Nyāsa.	Bhimsen Shastri	Delhi
22	Kālidāsa Kāvya Śabda	Nitya Nand Sharma	Delhi
23	Paripakṣaḥ. A Study of Devarāja Yajvan's	Shuchi Vrat	Delhi
0.4	Commentary on the Nighantu.	Lakhanpal Charles Kanta	Dulk:
24	Prepositional Verbs in the Mahābhārata.	Shashi Kanta Talwar	Delhi
25	Un-Pāņinian Verb Forms in the Mahābhārata.	Santosh Kalra	Delhi
26	A Study of Anubandhas in	Sudesh Kumari	Delhi
27	Pāṇinian Grammar. A Study of the Commentaries	Ram Lal Shankar	Delbi
21	on the Nirukta.	Kam Lai Shankai	Demi
28	On the Origin of Voiceless Aspirates and Root-Final		Delhi
	Aspirates and Root-Final Sibilants in the Vedic	Mishra	
20	Language.	Vissal Chai	Inhalaus
29	Aśvaghośa kī Śabdāvalī aur Vyākaraņa. (A Study of Words	Vimal Ghai	Jabalpur
	and Grammar in Aśvaghoşa's work.)		
30	The Lexical and Grammatical	Leena Rastogi	Jabalpur
31	Study of Bhāravi. The Laghumanjūṣā of Nāgeśa	V. Venkataraja	Kerala
31	—A Critical Study.	Sarma	Ketala
32	The development of Sanskrit in the periods of the	P. Pisalakshy	Kerala
	in the periods of the Mahābhāṣya and the Kāśikā.		
33	Sabdakaustubha of Bhattoji	K. Nanoo	Kerala
	Dīkṣita (Navāhnika) — A Study.		
34	A Descriptive Grammar of Lahanda (Morphology and	Motia Bhatia	Kurukshetra
	Syntax.)	The Property of	Linea version
35	A Structural Description of		Kurukshetra
	Kangri, An Indo-Aryan Dialect of Himachal Pra-		A Carte
	desh. CC-0. In Public Domain. Guru	ukul Kangri Collection, Haridwa	

36	Ahirwati Lok Sāhitya. (Ahirwati: Folk-Literature.)	Shyam Sunder Sharma	Kurukshetra
37	Haryana aur Rajasthana Lokagita: Tulnatamak Adhyana. (Folk-songs of Haryana and Rajasthan: A Comparative Study.)	Meghraj Sharma	Kurukshetra
38	Haryana Lok Sāhitya men Samskṛti, Dharma aur Darśana. (Culture, Religion and Philosophy in Folk-songs of Haryana.)	Hari Krishna Attri	Kurukshetra
39	Deities in Haryana Folk-lore.	Harphul Singh	Kurukshetra
40	A Critical Study of Durghata Vrtti.	Usha Rani Gupta	Kurukshetra
41	A Survey of Linguistic Atlas of Bundeli Area.	R.S. Dube	Kurukshetra
42	Speech Variation and Social Stratification.	Bani Singh	Kurukshetra
43	A study of Linguistic aspects of the oral tradition of Kurukshetra Region.	R.K. Attri	Kurukshetra
44	Pāṇini—A study in technique of Description.	Mahavir	Kurukshetra
45	A descriptive study of Dialect of Gade Lohor.	T.C. Sharma	Kurukshetra
46	Linguistic Acculturation of Panjabi in the Hindi Area in Haryana—A Study in langu- age in contact.	Sahdev	Kurukshetra
47		K. Doraswami	Kurukshetra
48	Sirmauri – A Descriptive Analysis.	Ram Nath	Kurukshetra
49	A Study in the Development of the Prakriyā Works in Paṇinian Grammar: Rupāvatāra to Siddhāntakaumudī (in Marathi).	S.V. Rahatekar	Nagpur
50	A Comparative Study of the Vyākaraņa Siddhāntakaumudī and Nārāyaņa's Prakriyāsarvasva.	K.S. Kulkarni	Nagpur
51	The Padamañjari of Haradatta —A Critical Study.	C.B, Kelkar Gurukul Kangri Collection, Hario	Nagpur _{dwar}

52	The Vyākaraņabhuşaņa—A Critical Study (in Marathi).	N.M. Kapuskar	Nagpur
53	Dravidian Influence on	Veena Jitendra	Rajasthan
	Sanskrit.	Singh	
54	A Comparative Study of the	P.C. Goswami	Rajasthan
	Semantics of Naiyāyikas and	新文集的,并非实现	
	Logical Positivists.		
55	Similes in Patañjali's Mahā-	R.M. Prajapati	S.P. University
	bhāṣya.		

X LITERATURE AND RHETORICS

D. Litt. (Degree Awarded)

1	A Critical Analysis of the	S.C. Pande	Allahabad	1968
	various Systems of Indian	44.7		
	Philosophy with reference to			
	their Impact on Sanskrit	self the Carb B		
	Poetics.		A THE WAY	

Ph.D./D. Phil. (Degrees Awarded)

	Ph.D./D.Phil.	(Degrees Awarded)		
2	Śiśupāla-Vadha: Eka Pariśī- lana with special reference to its grammatical Peculiarities. (Śiśupāla-Vadha—A Study).	Murlidhar Mishra	Bihar	1968
3	Rasakaumudī of Śrīkantha.	A.N. Jaini.	Bombay	1968
4	Historical Mahākāvyas in Sanskrit (11th to 15th Century A.D.)	Chandra Prabha	Delhi	1968
5	A Study of Allegorical	Satnam Talwar	Delhi	1968
	Sanskrit Dramas.			
6	The Principal Tirthas in Sans-	Mahavir Singh	Delhi	1968
	krit Dramas.			
7	History of Apabhramsa Lan- guage and Literature.	Murari Mohan Sengupta	Jadavpur	1968
8	Sun worship in Rāḍha Anchal and its relation with Dharmamangal Kāvya.	Sudhamoy Acharya	Jadavpur	1968
9	Contribution of Appayya Dīk- sit to Indian Poetics.	Ananta Lal Gangopadhyay.	Jadavpur	1968
10	Kalhaņa Kī Rājatarangiņi men Citrita Bhārtīya Samskriti.	S.C. Taneja	Rajasthan	1968
	(Indian Culture depicted in the Rājatarangiņī of Kalhaņa.)	ıkul Kangri Collection, Haridwar	312000	

LTERATURE & RHETORICS 229

11	Sāhitya Kā Ālocanātmaka Adhyayana. (A critical study of modern Sanskrit Kathā	P.D. Sharma	Rajasthan :	1968
12	Literature.) Sanskrit Sāhitya men Karuņa- Rasa. (Karuņa Rasa in Sans- krit Literature.)	Ashoklata Jain	Rajasthan	1968
13	Kālidāsa aur Šūdraka ke nāţa- kon men Samāja citraņa. (Soci- ety as depicted in the dramas of Kālidāsa and Šūdraka.)	Chitra Sharma	Rajasthan	1968
14	Sanskrit ke Aitihāsika Nāṭaka. (Historical Drama in Sanskrit.)	S.L. Sharma	Rajasthan	196
15	Navasāhasānkacaritam No. 2, 3, 4 and 5.	N.D. Sharma	Vikram	
16	Dramas of Vatsarāja	L.N. Shukla	Indore	
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LITERATURE & RHETURICS 239

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103	vana (Concept of Tapovana in	Karan Singh Verma	Rufukshetia
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	Paurāņic Sandarbha aur unke		
	Mūlaśrota. (The source of		
	Paurānic references quoted in		
	the poetry of Kālidāsa.)		
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	rtika Adhyayana. (Kathāsarit-		
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	Study of Sāhitya-Mīmāmsā ascribed to Mankhaka.		
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	Bhavabhūti ke Samāna	Dushing Divis	
	Kathānśoń evam Pātron kā		
	Tulnātmaka tathā Ālocanā-		
	tmaka Adhyayana. (A		
	Critical and Comparative		
	Study of similar plots and		
	characters of Vālmīki, Kālidāsa		
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121

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	kā Samskrta Kāvya men	Pandey	
	Pratinidhitva. (Representation		Wester II
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203	kon kā Adhyayana. (A	N. B. Carlotte	Atpain
	Study of Nāyakas of Sanskrit		
	Dramas.)		
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	sangatah prāpta Rājanaitika Tathyon kā Śāstrīya Vivecana.		in Laborated
	(A Study of Political Inform-	A A SERVER	
	ation incidently mentioned in		
	Sanskrit Kāvyas.)		
205	Kavi Medhāvratācārya-Vya-		Rajasthan
	ktitva aura Krtitva. (The		
	Personality and works of	N chargait in	
	Medhāvratācārya.) A Study of Venīsamhāra.	R I Jain	Rajasthan
206	A Study of Wenisamhara. A Study of Mudrarakşasa.	kut Kangri Collection Haridwar	Rajasthan
207	A Study of Madadadada.		

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208	Samskṛta ke pramukha nāṭa-	B.N. Dubey	Rajasthan
	kon kā Manovaijnānika Adh-		
	yayana. (A Psychological		
	Study of the important		
	Dramas of Sanskrit.)		
209	A Critical Study of Sūdraka	V.N. Sharma	Rajasthan
	Mrcchakattikam.		
210	Santa Rasa: Bhavana aura	Meena Mathur	Rajasthan
	Vikāsa. (Santarasa: Origin		
	and development.)		
211	Similes in the Upanisads.	K.R. Dave	Sardar Patel
212	Sanskrit ke pramukha Nāṭakon	M.C. Pathak	Udaipur
	men Atiprākrt tattva. (Super-		
	natural Element in important		
	Sanskrit Drama.)		
213	Bhattaraka Sakalakīrti-Ek	B.L. Jain	Udaipur
	Adhyayana. (Bhaṭṭāraka		
	Sakalakīrti—A Study.)		

M. Litt.

214 A Critical Study of Dhana- Sudarshan Kumar Panjabi pāla's Tilakamañjarī. Sharma.

XI MISCELLANEOUS

Ph.D./D.Phil. (Degrees Awarded)

1	Early Sanskrit Kāvyas and the Purāņic Myths and legends.	Bandana Chatterjee	Calcutta	1970
2	Cultural Heritage of Ancient Tamils.	C.K. Mahadevan	Madras	1969
3	Irrigation and water Supply in South India upto 1300A.D.	T.M. Srinivasan	Madras	1970
4	Graces figuring in South Indian Music-gamakas-Indian Music.	M.S. Rama Devi	Madras	1970

Subjects on which Research is being Conducted Ph. D./D. Phil.

- 5 References to Akbar the Great Rukhsana Parveen Aligarh in Sanskrit Literature from 1600 to 1800 A.D.
- 6 Teaching of Songs in the Shubhra Chatterji Aligarh Dramas of Kalidasa. Domain. Gurukul Kangri Collection, Haridwar

7	A Critical Study of Gandhism, Traced to Sanskrit Sources.	Gaya Ram Pandey	Allahabad
8	Sangīta Aur Sanskrit Kāvya Men Uskā Upayoga. (Music and its use in Sanskrit Kāvya)		Bihar
9	History of Judicature of Bombay.	S.D. Karnik.	Bombay
10	British Relation with Travan- core State and its impact on the State.	K.N. Nayar	Bombay
11	The Administration of Sir John Malcolm Governor of Bombay.	S.V. Mulgaonkar.	Bombay
12	The Portuguese of Cochin.	M.V. Mundadan	Bombay
13	Some Aspects of the Mughal Maratha Agrarian System in Maharashtra.	Momin Mohiuddin	Bombay
14	Theories of Evolution of Aurobindo and Tellhard De Chaladin.	K.T. Kasanteni	Bombay
15	A Study of Padmānga.	Tiratha Raja Tripathi	Delhi
16	Metaphysics and Religion.	P.C. Chaudhary	Jabalpur
17	The Concept of Integral Experience in Contemporary Indian Thought.	M. Palva	Jabalpur
18	Shri Aurobindo and the Psychology of Human Personalities.	D. Srivastava	Jabulpur
19	The Concept of Guilt in Christianity and Hinduism with special reference to Paul Tillich and Mahatma Gandhi.		Jabalpur
20	Gandhi and the Moral Law.		Jabalpur
21	Principles of Education in		Jabalpur
	Ancient Indiac. C-0. In Public Domain. Go	urukul Kangri Collection, Haridw	var var

MISCELLANE O Gitzed by Arya Samaj Foundation Chennai and eGangotri

22	Guptakālīn Samskṛti kā Anuśīlan. (A Study of the Culture of Gupta period.)	K. Goswami	Jabalpur
23	Contemporary Ethical Intrio- nism in British and Indian thought.	S.K. Tripathi	Jabalpur .
24	Practices of Indian Saints and sages with special reference to Vedic Dharmaśāstra, Pāli Vinaya Piṭaka and Prakrit Ācāraṅga Sūtra.	S. Purohit	Jabalpur
25	A Critical Study of the Stotra Works in Brahma Srimeppa- thur Nārāyana Bhattathisi.	M.V. Nalini	Jabalpur
26	Bharatīya Ŗṣi-Muniyon kī sādhanāyen evam pramprāyen (The Sādhanā and practices of Indian Ŗṣi and Muni.	Santosh Purohit	Jabalpu r
27	Some Prominent leaders and writers of the Revivalist school in the 19th century Bengal (1872-1900 A.D.).	Suniti Ranjan Ray Chaudhuri	Jadavpur
28	Intellectuals and Tradition in Ancient India.	H.C. Ghonghe	Nagpur
29	Ānubhavika Evam Anubhavatīkā.	Bhagwati Rao	Rajasthan
30	The Nature of the Art object.	Kusum Paliwal	Rajasthan

XII-A PHILOSOPHY & RELIGION (Buddhist)

Ph.D./D. Phil (Degrees Awarded)

- 1 A critical study on the Manorama Calcutta
 Saddharma Pundarīka sūtras. Mullick
- 2 The nature of Consciousness Vishwanath Pande Bombay in Early Buddhism.

Subject on which Research is being Conducted Ph.D./D.Phil.

- 3 Contribution of Post Nāgār- Dipti Chakravarty Allahabad juna Philosophy of Mādhyamika Schools of Sūnyavāda.
- 4 Vaipulya Sütron kā Ālocan- Ram Sajiwan Allahabad ātmaka Adhyayana. (A Critical Dwivedi Study of the Vaipulyas Sutrans Gurukul Kangri Collection, Haridwar

5	Nāgārjuna kī Tarkapaddhati kā Viśleşaņātmak Adhyayana. (An Analytic Study of Nāgār-	Sumangala Devi Agarwal	Allahabad
6	juna's Didectical Method.) Khuddakanikāya-Sāhityika Adhyayana. (A Literary Study	Sheo Shankar Tripathi	Allahabad
7	of Khuddakanikāya.) A Comparative Study of the Dhyāna Sādhanā in the Buddhist and Jain Traditions	P.S. Killedar	Bombay
	(in Marathi)		
8	Buddhist in Sanskrit Lite-	D.P. Kapadia	Bombay
9		Devendra Kumar Sharma	Delhi
10		Usha Parashara	Jabalpur
	hāsika evam sāhityika Mulyān- kan. (Literary and Historical	Allowed Box 1	
	evaluation of Pāli vamsa		
11	literature.) Smavayang sthanang aur pali	Gulab Chand Jain	Jabalpur
	Anguttarnikāya kā tulanātmaka	Guiao Chana Jam	Judanpun
	Adhyayana. (A comparative		
	Study of the Anguttaranikaya and Smavayang sthanang)		
12	Bauddha darśana men Naitik	R.P. Srivastava	Jabalpur
	evam Adhyātamik mūlyon kā		
	Adhyayana. (A Study of the Spiritual and Ethical values		
	in Buddhism.)	C'VHSCRIFF	
13	A Cultural Study of Pāli and	P.W. Theore	Jabalpur
	Prākrit Narrative Literature		
	based on Pāli Sutta Piṭaka, Attakathas, Canonical Com-		
	mentaries in Prakrit.		
14	Milindpanho kā Ālocanāt-	Somnath Tripathi	Jabalpur
	maka evam tulnātmaka Adh- yayana. (A Comparative and		
	Critical Study of Milindapanha)		
15	Concept of Nothingness in	S. Chauhan	Jabalpur
16	Sūnyavāda and Existentialism. Anguttaranikāya and its com-	Urmila Rani	Kurukshetra
16	mentaries: A Historical and		To the Reservoir
	Cultural Study.	Tr. C. C.	
17	The Vinaya Piṭaka: A Cul-tural Study (co-oManathi) main. Guru	K.S. Tirpud	Nagpur
	filital olucy (411-44114-140116114) omain. Guri	ukui Kangri Collection, Haridwal	THE RESERVE OF THE PARTY OF

PHIL., REL. (NON-BUDDH.) 245

18	Impact	of	Buddhism	on	B.B. Lokhande	Nagpur
	Marathi	Sa	nt Litera	ture		
	(in Mara	thi).				

Study of the Development of Sudha Mitra Buddhism in Madhya Pradesh. Saugar

PHILOSOPHY AND RELIGION (NON-BUDDHIST) XII-B

	Ph.D/D. Phil. (Degrees Awarded)				
1	Philosophy of Srī Mādha- vācārya.	B.N.K. Sharma	Bombay	1968	
2	Bhagvadgītā-Studies on Śrī Mādhva's Gīta Bhāṣya and Gītā-tātparya-nirṇaya.	Bhavanami, Sudhin dra Krishna Murti	- Bombay	1968	
3	Metaphysical Ethics	Antarkar Shivaram Sadashiv	Bombay	1968	
4	Bhāmati Prasthāna tathā Vivraņa Prasthāna kā Tulnātmaka Adhyayana.	Satya Dev	Patna	1968	
5	Jain darsana men pudgal sid- dhānta (The Theory of Pudgala in Jain Philosophy.)	Jogindra Sikdar	Jabalpur		
6	Dvaita Vedānta:—Tattva Samīkṣa. Dvaita Vedānta— A study of Tattva	Krishanakanta Chuturvedi	Jabalpur		
7	A Critical Study of the Ethical Literature in Tamil.	S. Sarangapani	Madras	1969	
8	The System of Śuddhādvaita Vedānta.	Raghunatha Sharma	M.S., Baroda	1969	
9	Mysticism of Love in Saiva Tirumurais.	U.V. Sasivalli	Madras	1969	
10	Relation of Jīva and Brahman in the Philosophy of Nimbārka.	Madan Mohan Agrawal	Aligarh	1970	
11	Khandankhanda-Khadya-Ek Adhyayan (Khandankhanda Khadya, A Study)	Kamla Shanker Pandey	Allahabad	1970	
12	Monistic Philosophy in Man- dana Miśra's Brahma-Siddhi. (in Bengali).	Ramaprasad Bhattacharya	Calcutta	1970	
12 (a	a) Amalānanda Svāmin : A Link between Bhāmatī and Vivaraņa Schools.		Jadarpur		
13	Bhāratīya Darśana men Jīvan- mukti	Sunita Khanna	Kurukshetra	1970	
14	The Philosophy of Advaita as expounded by Swami Vivekā-	P.M. Bhaskaran Nambudripad Gurukul Kangri Collection, Hari	Madras dwar	1970	

M. Litt. (Degrees Awarded)

- 15 The Concept of Bhakti in B. Sitalakshmi. Madras 1969
 .Advaita Vedānta.
- 16 A Comparative Study of Some T. Kasturi Bai. Madras 1969
 Fundamental Concepts of Sri
 Aurobindo's and Gandhiji's
 Political Philosophy.

Subjects on which Research is being Conducted D. Litt.

17 A Critical and Comparative S.C. Srivastava Allahabad Study of the Bhāṣyas on the Vedānta Sūtras of Bādarā-yana.

Subjects on which is research is being conducted Ph.D./D. Phil.

18	A Comparative Study of	Suvira Arya	Aligarh
	Bhakti Sūtras of Nārada and		
	Sāṇḍilya.		
19		Suman	Aligarh
	Bhāṣya on the Brahma Sūtra.		
	A Comparative Study of	Renuka Sharma	Allahabad
	Nyāyanirņaya and Bhāşyarat-		
	na-Prabhā.		
21	A Critical Study of Fallacious	Kamal Jeet	Allahabad
	reasoning in different Sys-	Bhutani	
	tems of Indian Philosophy.		
22	A Critical Appraisal of the	Prakash Chandra	Allahabad
	Doctrines of Bhakti in the		
	Viśistadvaita Vedanta.		
23	A Comparative Study of	Savita Bargava	Allahabad
	metaphysical doctrines of		
	Mantrayoga, Layayoga, Ha-		
	thayoga and Rājayoga.		
24	An assessment of the Utility	Kavita Dutta	Allahabad
	and Importance of the Yo-		
	gāngas in the Orthodox Sys-	新文本 美工	
	tems of Indian Philosophy.		
	тошь от тисти		

25 An Evaluation of Rājayoga Narendra Bhadur Allahabad in Indian Philosophy.

Singh

Contribut Aniali Srivastava Allahabad

26 Introduction and Contribu- Anjali Srivastava Allahabad tion of Tantra to the Gaudīya
School of Vaisna Vites Domain. Gurukul Kangri Collection, Haridwar

PHIL., REL. (NON-BUDDH.) 247

27	A Study of Karma Theory in the Orthodox Systems of	Pratibha Saxena	Allahabad
	Indian Philosophy with Spe-		A STATE OF
28	cial Reference to Yoga. A Critical Study of Śāńkara Vedānta as Propounded in	Surendra Nath Srivastava	Allahabad
29	the Astasidhi of Vimuktāmā. Concept of Manas in Indian Philosophy.	Manjulata Vishwa-	Allahabad
30	Bhāratīya Dārśanik Paramparā men Śabdā Pramāņa kā Svarūp. (The Nature of Śabda- Pramāņa in Indian Philoso- phical Tradition.)	Veena Malhotra	Allahabad
31	Doctrine of Rebirth in Indian Philosophy.	Sudhakaracharya Tripathi	Allahabad
32	A Comparative Study on Advaitic Commentators of Gītā.	Savitri Srivastava	Allahabad
33	The Doctorinal Evaluation of the Pushtimārga of Ācārya Vallabha.	Raj Lakshmi Verma	Allahabad
34	Sankşepa Śārīraka Kā Ālo- chanātmaka Adhyayana. (A Critical Study of Sankşepa Śārīraka.)	Charu Lekha	Allahabad
35	Concept of Isvara in the Six Orthodox Systems of Indian Philosophy.	Shiv Ram Mauriya	Allahabad
36	A Critical Study of Prameyas according to the Nyāyavārttika.	Govind Dutt Dwivedi	Allahabad
37	The Critical Study of Psychic Elements in Systems of Sān-khya and Yoga.	Asha Khanna	Allahabad
38	Meaning and Truth.	R.N. Karani	Bombay
39	Ānandabodhācārya: A Study.	N.M. Chaphekar	Bombay
40	A Critical Study of Pantheism.	V.R. Vavelkar	Bombay
41	Evil as the Object of Individuation.	V.S. Puntambekar	Bombay
42	The Problem of Freedom.	K.C. Nanavati	Bombay
43	Svatmaramas Vamis Hathayoga pradīpikā.	- D.M. Raval	Bombay
44	The Upanisadic Quest for the	T.K; John Gurukul Kangri Collection, Har	Bombay ridwar

45	Elements of Poetry in Yogavāsistha.	M.B. Wani	Bombay
46	Vivartavāda as an Ontology Based on Epistemological Ne-	N.N. Goawalla	Bombay
47	gation. Jain Philosophy: Its Special	S.L. Meghani	Bombay
48	Contribution. Hari Bhadra Sūri:—A Study	J.R. Seth	Bombay
	(with special reference to his works in Prakrit).		
49	Sūtra-Kṛtāṅga: A Study.	A.V. Bendre	Bombay
		S.B. Pednekar	Bombay
50	A Critical Study of Ayaran- gasutta.		di alian
51	Sāmkhya Yoga in the Purānas.	I.M. Tinaikar	Bombay
52	Studies of the Similies in Rā- mānuja's Works.	Geeta Tonwar	Bombay
53	Rationality in Indian Philosophy.	R.N. Patel	Bombay
54	Bhāskarācārya: A Study. (with special reference to his	Arunbala Khanna	Bombay
		XXXXX	
	Brahmasūtrabhāşya).		D 1
55	The Yoga of Patañjali and	A.C. Dave	Bombay
	Haribhadra: A Comparative		
	Study.		
56		Mansi Bannerjee	Buradwan
57	Concept of Māyā, Prakṛti	Ricinandan Chak-	Buradwan
	and Sakti.	ravarti	
58	A Study of Māņdūkyakārikā.	Subhash Kumari	Delhi
		Sharma	- II
59	A Comparative Study of Phi-		Delhi
	losophical terms in Isavasya	Ayangar	
	Upanisad with special refe-		The same of
	rence to Sankara and Rāmā-		a many
	nuja.	C D-1-	Dalhi
60	A Study of the Sābara Bhāşya	Suman Bala	Delhi
	G to 1 Other to of North	Marwah	Delhi
61	A Critical Study of Nyāya- Kusumānjali.	Meera	Deim
62	A Study of Vedanta Kaustubha.	Tripta Devi Bajaj	Delhi
63	A Critical Study of the Upa-	Dinesh Chandra	Delhi
	deśa Sāhasrī of Śańkarācārya.	Sharma	S. C. B. St. H.
64	A Study of Pañcadaśi.	Shakuntala Punjani	Delhi
65	Saktisangama tantsa Samiksānık		Delhi
		Kausik	

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66	Vyāsarāja's Contribution to	Raini K Divit	Delhi
00	Mādhva Vedānta.	Rajui K. Dixit	Deim
67	A Study of the Vedānta Kaumudī of Rāmādvayācārya.	Anusuya Johar	Delhi
68	Pre-Śańkara Advaita Vedānta.	Urmil Wadhwa	Delhi
69	A Study of Śāńkara Bhāṣya and Bhāskara Bhāṣya on the Brahmasūtra.	Kumudini	Delhi
70	A Comparative Study of Gaudapāda Bhāṣya and Māṭharavṛtti on Śāṅkhya Kārikā.	Usha Gupta	Delhi
71	A Comparative Study of Vyāsa Bhāṣya and Bhojavṛtti.	Kamlesh Kumari Gupta	Delhi
72	Ānandalaharī and its Commentaries.	Nilam Grover	Delhi
73	The Tripura Rahasya of Haritayana: A Critical Study.	Krishna Chandra Jha	Delhi
74	Contribution of Prameyakama- lamārtanda to Jain Logic.	Bishan Swarup Rastogi	Delhi
75	A Comparative Study of the Major Commentaries of Tattvārtha Sūtra (Commentaries by Umāsvāti Piyapada Hari bhadra, Siddha Sena Divākara Bhatta.)	Amar Jain	Delhi
76	Kulārņava Tantra: A Critical Study.	Shashi Mathur	Delhi
77	Jain Mythology as described in Digambara Literature.	Manju Jain	Delhi
78	Kulacūdāmaņitantra.	S. Vasantha	Delhi
79	A Study of Vidyās in the Upanişads.	Sneh Lata Pathak	Delhi
80	The Nārāyaṇīya—A Philoso- phical Study.	Mrs. Dharma	Delhi
81	Bhāratīya Darśaneşu Saman- vayaḥ. (in Sanskrit).	R.L. Doshi	Indore
82	Śańkara darśana tathā Kant ke darśana men vicāra bhrānti kā svarūpa. (The Nature of Error in cognition in the Advaita Vedānta of Śańkara and Kant.)	I. Shukla Gurukul Kangri Collection, Hario	Jabalpur

83	Psychology of Yoga and Jung: A Comparative Study.	V. Guru	Jabalpur
84		S. Tiwari	Jabalpur
85	The Philosophy of Causation in the schools of Vedānta.	S. Malhotra	Jabalpur
86	Bhārtīya vastuvāda men pra- takṣya ke svarūpa kā adhya- yana. (A study of the nature of Perception in Indian Realism.)	P.D. Agnihotri	Jabalpur
87	Sütra-Kṛtānga kā ālocanātmaka adhyayana (A critical study of Sütra-Kṛtanga.)	Raj Kumari Jain	Jabalpur
88	Baladeva Vidyābhūşaṇa-vyak- titva evaṁ kṛtitva. (Personality and works of Baladeva Vidyā- bhūṣaṇa.)	Rama kanta Shukla	Jabalpur
89	The Nature of Religious Experience in Contemporary Indian thought.	Usha Dutt	Jabalpur
90	Theory of Relativity of know- ledge in Jainism, Mahāyāna Buddhism and Advaita Vedānta.	S. Jain	Jabalpur
91	Vaiṣṇava Vedānta men Jīva aur Jagat kā svarūpa. (The Nature of Jīva and the world according to the Vaiṣṇava Vedānta.)	S. Khanjo	Jabalpur
92	Jaina dharma men Ātmā kā svarūpa. (The Nature of Self in Jain religion.)	S.P. Jain	Jabalpur
93	The nature of Religious know- ledge in the philosophy of Shri Ramakrishna Parma- hamsa and Swami Vivekanand.	S. Mehta	Jabalpur
94	Nayacandra Sūri kī racanāon kā tulnātamaka adhyayna. (A Comparative Study of Nayachandra Sūrp 9. Works 9) main. Guru	The sound way	Jabalpur

95	Jaina darśana meń bhautika mūlyoń kā svarūpa. (The Nature of world-value in Jaina Philosophy).	Bharati Jain	Jabalpur :
96	Manuşyaloka sambandhī Jaina sṛṣṭi vidyā evam Paurāṇik sṛṣṭi vidyā vikāsvāda ke sandarbha men tulnātmaka adhyayana. (A Comparative Study of the theory of Creation in relation to earthly existence in Purāṇas and Jain Philosophy.)	P.C. Jain	Jabalpur
97	Philosophy of integral experience in Contemporary Indian Thought.	Bharti Bhaskar	Jabalpur
98	The Individual and the World in Kashmir Saivism.	Umesh Dutt Shukla	Jabalpur
99	Jaina Karma siddhānta tathā tadāsrita kathā sāhitya kā vivecanātmaka adhyayan. (A study of Kathā Literature in the Light of Jainism.)	V. Jain	Jabalpur
100	Vyaktivivek kā samālocanāt- maka adhyayan. (A Critical Study of Vyaktivivek.)	R.N. Trivedi	Jabalpur
101	Bhārtīya darśana men pramāņ- yavāda. (The Validity of Know- ledge in Indian Philosophy.)	Chaya Mudiraj	Jabalpur
102	Jaina aur Mīmāmsā darśanon ke karmasiddhānta kā tulnātmaka adhyayana. (A Comparative Study of the Theory of Karma in Jain and Mīmāmsā Schools of Philosophy.)	Kanhaiya Lal Paliwal	Jabalpur
103	Nārāyaṇīya—A Literary and Philosophical Study.	R. Balakrishnan Nair.	Kerala
104	Verbal Testimony in Nyāya- Vaišesika Philosophy.	H. Gopalkrishnan Iyer	Kerala
105	Ethics of Advaita Philosophy.	Jacob Kattackal	Kerala
106	Ethics of Sankara.	K.N. Neelkantan Elayathu	SCHOOL STATE OF THE STATE OF TH
107	Concept of Apavarga in Sāmkhya System.	K. Kesavan	Kerala

108	Gītā aur Upniṣad men upa- labdha Sāmkhya siddhānton kā smālocanātamaka adhya- yana. (A Critical Study of the Principles of Sāmkhya System Found in Gītā and Upaniṣads.)	Chandra Shekhar Shastri	Kurukshetra
109	Nyāya-Vaiśeṣika men Ātmā. (The Concept of Soul in Nyāya-Vaiśeṣika.)	Gauri Shankar	Kurukshetra
110	Points of Difference Amongst the Principal Authors and Commentators of the Sāmkhya System.	Katyayani Datt Shandilya	Kurukshetra
111	A Cultural Study of Kuvala- yāmalaka of Uddyotana Sūri.	Prem Chand Jain	Kurukshetra
112	Sāmkhya Sūtra: Aniruddhavṛtti aur Pravachana Bhāṣya kā tulanātamaka adhyayana. (A Comparative Study of Aniruddhavṛtti and Pravachana Bhāṣya of Sāmkhyasūtra.)	Pushpa	Kurukshetra
113	Pañcadaśi: ālocanātamak adh- yayana. (Pañcadaśi: A Criti- cal Study.)	Pushpa Gupta	Kurukshetra
114	Origin and Development of Jaina Sects and Schools.	Uttam Kamal Jain	Kurukshetra
115	Contribution to Advaita Vedānta by Nṛṣiṁhaśarmā.	Om Kumari Chawla	M. S., Baroda
116	A Comparative Study of the Concept of Dāya vibhāga According to Vijñāneśvara and Jimūtavāhana (in Marathi).	S.C. Kalkonde	Nagpur
117	The Evolution of Early Indian Cosmological Idea.	R.K. Pant	Rajasthan
118	Religious Experience and the Problem of Truth.	Prakash Vati Sharma	Rajasthan
119	Prācīna Jain Grhasthācāra kā vivecana (Āśādharakrit sāgara dharmāmrita ke višesa sandarbha meń) (A Study of Ancient Jain grhasthacāra).	Poorna Chandra Jain	Saugar
120	Development of Saivism in the M.P. Region (from the earliest time to 12 800 A.D.) and Gur		Saugar

PHIL., REL. (NON-BUDDH.) 253

- 121 Sanskrit ke pramukh nāṭakon Padma Gupta Udaipur men Dhārmika tattva (Element of Dharma in the Main Dramas in Sanskrit.)
- 122 Rādhāvallabha Sampradāya Radha Rani Udaipur siddhānta aur paramparā. Sukhwai (Tenets and Tradition of Rādhā-vallabha Sampradāya.)
- 123 Kāśmīr Śāivadarśana ke āloka S.P. Vyas Udaipur men Bauddha evam Vedānta darśana kī samālocanā. (A Critical Study of Bauddha and Vedānta System in the Light of Kashmir Saivism.)

XIII POSITIVE SCIENCES

Ph.D./D. Phil. (Degrees Awarded)

- 1 Kālidāsa evam, Kālidāsottara Ram Dutt Sharma Rajasthan 1969 kāvya men Paśu-pakṣī. (Bird and Animals in the Kāvyas of Kālidāsa and Post-Kālidāsa Period.)
- 2 Suśrata meń sāṁskṛtik sāmagrī M Uaidya Fula- Sardar 1969
 (Cultural Material in Suśrata.) bhai Patel Patel

Subject on which Research is being Conducted

3 A Critical Study of Aṣṭāṅga- Asha Paul Delhi hṛdya.

XIV SOCIAL & ECONOMIC INSTITUTION

Ph.D./D. Phil. (Degrees Awarded)

- Sarvodaya and the Problem of T.S. Bevadoss Madras 1969
 Political Sovereignty.

 A Study of the Sociological R.Dhandayudham Madras 1970
- Novels in Tamil.

 3 Tamil Proverbs and Society. V.R. Mahalingam Madras 1970

M.Litt. (Degrees Awarded)

4 Woman in Sangam Pullig Domain. Guru Pul Ban Riajelswia ri Haridwar Madras 1970

1969

Nagpur

Subjects on which research is being conducted Ph.D./D.Phil.

		O'L MILL	
5	Purushārtha—A Study of Institution and Idea of Wel-	N.M. Gosavi	Bombay
	fare in Ancient India.		
6	Society as Reflected in Bud- dha's Canon.	Y.B. Gangurde	Bombay
7	Origin and Development of Untouchability in India.	V.S. Kirathudave	Bombay
8	The Vratas—A Study.	Hem Lata Dwivedi	Bombay
9	Monastic Life: A Historical Survey.	V.M. Saletore	Bombay .
10	The Social Conditions as depicted in the Jaina Sanskrit Mahākāvyas.	Mohan Chand	Delhi
11	The Position of Women in Kautilya Artha Śāstra.	Asha Rani Misra	Delhi
12	Prācīna Bhārata men varņa vyavasthā. (The System of Varņa in Ancient India.)	G. Chandaul	Jabalpur
13	Mugal kāl men Hindu strī jīvana. (Hindu Women in	Satya Mittal	Jabalpur
14	Mughal Period.) Bhartiya paramparā men vivāha samskār kā vikās (Development of the Institution of Marriage in Ancient Indian	J.P. Pande	Jabalpur
15	Tradition.) The Varāngacarita of Jaṭā-		Nagpur
16	simhanandin: A Cultural Stud A Critical Study of the Mona- stic and Ascetic Practices in		Nagpur
	Jainism Together with the Political and Social Life Based on the Nayadhammakahā.		
17	Prācīna Bhārata men grhastha Jīvan. (Family life in Ancient	Savitri Ranka	Rajasthan
	India.)	C STUDIES	
	D. Litt. (De	egrees Awarded)	
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1 Vedic Concept of Field and S.A. Dange the Divine Fructification: A Study of Fertility and Sex Symbolism with Special Reference to the Reverbic Domain. Gurukul Kangri Collection, Haridwar

Ph.D/D. Phil. (Degrees Awarded)

2	The Concept of Devas in Vedic Literature.	Nabar Dhundigraj Shiyaram	Bombay:	1968
3	Maitrāyaņī Samhitā kā eka		Rajasthan	1968
	adhyayana. (A Study of Mai-			
4	trāyaņī Samhitā.) Vaidic Sāhitya men Rājnaitika	Narendra N.	Jabalpur	
	Vicāra. (Political Thought in	Sharma	Alcondo Car	
	Vedic Literature.)	to the state	58 105 N	
5	Vaidic Sāhitya men Sangrāma.	Devaki Jha	Jabalpur	
6	(Fighting in Vedic Literature). Upāsanā in the Upaniṣads.	Neela Anjanikumar	Bombay	1969
	A FAR HER HER HER HER HER HER HER HER HER HE	Velkar		
7	The Relationship between God	Usha Ramachandra	Bombay	1969
	and the Worshipper in the Rgveda.	Bhise	×	
8	Ethical Teachings in the Sec-	T.R. Sharma	Delhi	1969
	tarian Upanișads.	The solid and asset	THE POWER	
9	Concept of Sarasvatī in the	R.N. Airi	Kurukesh-	1969
	Vedas and Purāņas.	- A - Shirt ST-Nove 3-5	etra	-
10	Darśapaurņamāsesti kā višista	Ved Prakash	Allahabad	1970
	adhyayana. (A Special Study of Darśapaurņamāseșți.)	Upadhyaya		
11		Hari Govinda	Bombay	1970
11	Satapatha Brāhmaṇa : A Study.	Ranade	Domoay	1570
12	Evolution of Sanskrit Prose-	Indira Mukhopa-	Burdwan	1970
	Vedic Age (in Bengali).	dhyaya		
13	The Nature of Soma in the Vedas.	Biswanath Muk- hopadhyay	Burdwan	1970
14	Yāskīya Nirukta kā sāmskṛ-	Pushpa Gandhi	Kurukshe-	1970
	tika adhyayana. (Cultural	3000	tra	
15	Study of Nirukta of Yāska.)	Chalui Carrana	Kurukshe-	1070
15	Social and Cultural Conditions as Depicted in the Main Upani-	Shakti Saxena	tra	1970
	şads.	A Automotive		
16	Kauśītkī Brāhmaņa kā Sāms-	S.K. Sood	Kurukshe-	1970
	kṛtika evam aitihāsika adhaya-	a support of the same	tra	
	yana. (Cultural and Histori-			
	cal Study of Kauśitki	The second of		
	Brāhmaṇa.)	AND THE PERSON OF THE	The spoure	A 78

Subjects on which Research is being Conducted

17	Concept of Yajña.		Mitra Saxena	Aligarh
18	Symbolism of Yajña i	n the	Sharda Chauhan	Aligarh
	Satapatha Branchia Andic Domain. Gurukul Kangri Collection, Haridwar			

19	A Study of Maruts in the Vedic Literature.	Chandra Bhushan Mishra	Allahabad
20	A Vedic World of Lower Divinities and Spirit.		Bombay
21	Idea and Practice of Sacrifice in the Śrautasūtras.	V.K. Ksirsagar	Bombay
22	The Atharvaveda in Brāha- maņical Literature.	A.G. Tulapurkar	Bombay
23	Psychological Materials in the Principal Upanisads and the Earlier Literature.	P.G. Gandhi	Bombay
24	Solar Myths and Symbol in the Vedic Literature.	P.S. Potnis	Bombay
25	Construction in Sankarācārya's Interpretation of Upanişadic Text.	M.M. Vora	Bombay
26	A Critical Study of Mitrāvaru- na Hymns in the Rgveda (Particularly from the Point of View of Brāhmaņa Literature.)	S. V. Wakankar	Bombay
27	A Study of the Commentaries on the Svetāśvataropanişad.	Ved Gupta	Delhi
28	Figures of Speech in Atharva- veda.	Saroj Kumari Khurana	Delhi
29	A Study of Rudra in the Vedas.	Suvira	Delhi
30	A Study of the Asvins in the Vedas.	Deepali Biswas	Delhi
31	A Study of the Brāhmaņas of Kṛṣṇa Yajurveda.	Uma Goel	Delhi
32	Āditya from the Rgveda to the Upanişads.	Pravesh Saxena	Delhi
33	A Study of Gopatha Brāh- maņa.	Manju Nayyar	Delhi
34	Sandhī Syntax and Concord of the Satpatha Brāhmaņa.	Kamla Chawla	Delhi
35	A Contribution of Venkata Mādhava to Rgvedic Interpre- tations.	Daya Ram Gupta	Delhi
36	Sacrifice in the Upanisads.	Saroj Mehra	Delhi
37	A Study of the Etymologies		Delhi
	of Aitareya and Taittirīya		
	Brāhmaņas.		
38	A Study of Aitareya		Delhi
	Āraṇyaka. CC-0. In Public Domain. Gu	rukul Kangri Collection, Haridwa	To the same

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39	A Study of Māṇḍukyopaniṣad with Gauḍapādakārikā.	Shakuntla Saluja	Delhi
40	A Study of Agni in the Vedas.	Vandita Madhu- hasini Yogi	Delhi :
41	Legends in the Rgveda.	Meena Kumari	Delhi .
42	A Critical Study of	Shashi Tandon	Delhi
	Rāmopaniṣads.	Total Control	
43	Later Mandalas of Rgveda.	S.C. Rakhe	Indore
44	Yajurveda kā sāmskrtika	J.B. Singh	Jabalpur
	adhyayana. (A Cultural Study		
	of Yajurveda.)		
45	Philosophy of Atharvaveda.	K.P. Athwala	Jabalpur
46	Mukhya Upnişadon men	Rajendr Trivedi	Jabalpur
	citrita Bhāratiya samāja evam		
	sāmskṛti. (Society and Culture		
	as Depicted in the Main Upa-		
	niṣads.)		
47	Upanișadon men Rahasyavāda.	B.D. Kozhta	Jabalpur
	(Mysticism in the Upanişads.)		
48	A study of Rājasūyayajña as	Yashwant Singh	Kurukshetra
	found in the Brāhmaņa Liter-		
40	ature.		Wlashataa
49	Origin and Development of	G.D. Awasthi	Kurukshetra
	Grhyasutras and the Athar-		
50	veda.	Ashadai Vanaa	Kurukshetra
50	The Brāhmaṇas : A Doctrinal	Ashwini Kumar	Kuluksiicila
51	and Cultural Study. A Study of Modal forms of	Acha Gunta	Kurukshetra
31	Vedic Language.	Asua Gupta	Kurukshetra
52		Dama Vant	Kurukshetra
32	A Critical Study of the Langu- gage of Satapatha Brāhmaṇa.		Ruidashetid
53			Nagnus
23	Vedic Concept of Manas and Puruşārthas.	M.B. Varnekar	Nagpur
54		V.S. Bhandari	Nagpur
34	saneyi Samhitā.	v.S. Dhandari	Magput
55		Culcashi Gunta	Rajasthan
33	Satapatha Brāhmaņa kā par- yāya yojanā. (Use of Synonyms	Sukeshi Gupta	Kajastilau
	in Satapatha Brāhmana.)		
56	Satapatha Brāhmaņa kā sāms-	Urmila Sharma	Rajasthan
	kṛtika adhyayana. (A Cultural	Olimia bhaima	Rujustuan
	Study of Satapatha Brāhmaņa.)		
57	Puruşasükta kā vivecanāt-	Kusum Lata	Rajasthan
	maka adhyayana. (A Philo-	Bhatnagar	Lajastaan
	sophical Study of Purusa-	Dhamagar	
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	CC-0. In Public Domain.	Gurukul Kangri Collection, Hari	dwar

- Maitrāyanī Śākhā kā dārśa- D.N. Sharma Rajasthan nika adhyayana. (A Philosophical Study of Maitràyanī Śākhā.)
 Śānkhyāyana Brāhmana: eka Asha Gupta Rajasthan
- adhyayana. (Śāṅkhyāyana
 Brāhmaṇa—A Study.)
- 60 Rgveda men prakrti varnana R.V. Kumbhare Rajasthan (Nature in Rgveda.)

M. Litt.

- 61 Social Life in the Atharva- Deva Datt Bhatti Panjabi veda.
- 62 Concept of Agni in the Suresh Chander Panjabi Rgveda. Bhatnagar

RESEARCH INSTITUTIONS IN INDIA AND ABROAD

AUSTRIA

Indological Institute, Vienna University: Prof. Frauwallner has written History of Indian Philosophy in two volumes and many books on Indian Philosophy. Prof. Dr. Oberhammer, the present Chairman, has specialised on Sāmkhya system. Dr. Steinkellner has worked on Dharmakīrti. A Journal Wiener Zeitschrift für Kunde Sudasiens primarily devoted to Indian Philosophy is published annually.

The following books have also been published by the Institute:-

- Schmithausen, L: Maṇḍanamiśra's Vibhramavivekaḥ, 1965.
 Der Nirvāṇa-Abschnitt in der Viniścayasamgrahanī der Yogācārabhūmiḥ,
 1969
- 2. Steinkellner, E.: Dharmakīrtis Hetubinduḥ. Teil I: Tibetischer Texts und rekonstruierter Sanskrit-Text 1967.
- 3. Vetter, T.: Erkenntnisprobleme bei Dharmakīrti 1964; Dharmakīrti's Pramāṇaviniścayaḥ. I Kapitel Pratyakṣam 1966. Maṇḍanamiśra: Brahmasiddiḥ Brahmakāṇḍaḥ Übersetzung, Einleitung und Anmerkungen 1969.
- 4. Erich Frauwallner—Die Lehre von der Zusätzlichen Bestimmung (upädhih) in Gangeśa's Tattvacintāmanih.

WEST GERMANY

The following Research Centres are functioning in Federal Republic of Germany.

- 1. Seminar for Indo-German Linguistics, University of Mainz.
- 2. Institute of Indology and Comparative Theology, Tübingen University.
 - 3. Seminar for Indian Philology, Free University of Berlin.
 - 4. Indo-East Asian Seminar, Marburg University.
 - 5. Seminar for Indology, University of Münster.
 - 6. South Asia Instituto of Iniversity and Haidel bersedwar

1. Seminar for Indo-German Linguistics, University of Mainz.

(A) Recent Publications:

*1. Helmut Humbach: Baktrische Sprachdenkmäler. Teil I. Wiesbaden, Harrassowitz 1966. Teil II Abbildungen. ib. 1967 (Bactrian Inscriptions and Manuscripts). 2. Robert Göbel: Dokumente zur Geschichte der Iranischen Humanan in Baktrin und Indien. 4 Bände. Wiesbaden, Harrassowitz 1967. (Coins of Huns in Bactria and India); Helmut Humbach and Kaikhusroo M. Jamaspasa: Vaoa Nask. An Apocryphical Text on Zoroastrian Problems. Harrassowitz.

Research Project:

Professor Dr. Helmut Humbach: Neue Quellen Zur Iranischindischen Geschichte (New sources for Indo-Iranian history).

2. Institute of Indology and Comparative Theology, Tübingen University.

(A) Recent Publications:

1. Paul Thieme: Das Indische Theater (The Indian Theater), published in: Heinz Kindermann (ed)., Fernostliches Theater, Stuttgart 1966.
2. Paul Thieme: Geichte aus dem Rigveda, Stuttgart 1964. (Poems from the Rigveda).
3. Paul Thieme: Upanischaden—Ausgewählte Struck. Stuttgart 1966 (Upanishads, Selected pieces).
4. Albrecht Wezler: Nala und Damayantī, Eine Episode aus dem Mahābhārata. Stuttgart 1965. (Nala and Damayantī, an Episode from the Mahābhārata).

3. Seminar for Indian Philology, Free University of Berlin.

(A) Recent Publications:

1. Pinnow, Heinz-Jurgen: Versuch einer historischen Lautlehere der Kharia-Sprache. Harrassowitz, Wiesbaden 1959. (Kharia Historical Phonology). 2. Pinnow, Heinz-Jurgen: Prosa and Poesie. Harsg. u. übersetzt unter Mitwirkung von Paulus Kerketta und Junas Kullu. Harrassowitz, Wiesbaden 1965. (Kharia Texts, edited and translated with the assistance of Paulus Kerketta und Junas Kullu). 3. Bruhn, Klaus: The Jain Temples of Deogarh, E.J. Brill, Leiden, 1968.

Research Project:

1. Bruhn, Klaus, C.B. Tripathi: F. rühe Kommentare zum Jaina Kanon. (Early commentaries on the Jain canon), (2) Jordan, M. Analyse von Rayappaseinalijan. (Armalysis of Ruyappasenaijja).

4. Seminar for Indology, University of Munster.

1. L. Schmithausen: The Section of Nirvāņa in the Vinişcayasamgrahaņī of the Yogācārabhūmih (1969).

Research Project:

1. Nirvāņa and Buddhahood in Yogācara Philosophy.

5. South Asia Institute, University of Heidelberg

(c) Research Project:

- 1. Sontheimer, Güther D.: Religion und Geschichte einer halbnomadischen Kaste, die Dhangar in Maharashtra, (Religion and History of a semi-nomadic caste, the Dhangars in Maharashtra).
- 2. Sontheimer, Günther D.: Geschichten der Dhangar Von Maharashtra. (History of the Dhangars of Maharashtra).
- 3. Koop, Hermann: Manorathapūranī, Commentary on the Anguttara Nikāya, II. Second edition. London 1967.
 - 4. Kopp, Hermann: Critical Pali Dictionary. (co-worker)
- 5. Zaidi, H.: Descriptive Catalogue of Urdu Manuscripts in the Federal Republic of Germany. (In colloboration with the German Oriental Society).
- 6. Stetencron, Heinrich von: Studien zur Wassersymbolik an hinduistischen Tempeln. (Studies on Water-Symbolism as found in Hindu-Temples).

INDIA

ALIGARH

Department of Sanskrit, Aligarh Muslim University: publishes an annual Research Journal entitled Prācya Prajñā.

ALLAHABAD

Ganganath Jha Research Institute:

This Institute has been taken over by the Rashtriya Sanskrit Sansthan, Ministry of Education, Government of India and has been renamed Ganganath Jha Kendriya Sanskrit Vidyapeeth.

This Institute was founded on November 17, 1943 in memory of MM. Dr. Ganganath Jha. It has won the reputation of conducting higher research in Indology throughout the North India.

It has been publishing besides important original research works, a quarterly Research Journal, 'Journal of the Ganganath Jha Research Institute' for the last 27 years.

BARODA

Department of Archaeology and Ancient History, M.S. University of Baroda:

It has so for brought out the following publications in 'The M.S. University Archaeology and Ancient History Series': (1) Baroda Through the Ages by Dr. B. Subbarao, (2) Excavation at Timbarya by Dr. R.N. Mehta., (3) Personality of India by Dr. B. Subbarao., (4) Stone Age Industries in Bombay and Satara District by Dr. S.C. Malik., (5) Indian History—A Study in Dynamics by Dr. Y.A. Raikar., (6) The Bhiras—Their History and Culture by Dr. B. Suryabanshi, (7) The Pleistocene Deposits of the Lower Narmada River and Early Stone Age Industries from the River Chambal by Dr. G.J. Wainwright., (8) Excavation at Devnimori by Dr. R.N. Mehta and Dr. S.N. Chowdhary, (9) Excavation at Shamalaji by R.N. Mehta and Shri A.J. Patel, (10) Excavations at Maheswar and Navdatoli by H.D. Sankalia, B. Subbarao and S.D. Deo. (11) Excavation at Nagara by R.N. Mehta.

BIHAR

Department of Sanskrit, Bihar University

Dr. J. Mishra, Head of the Department has edited a work Madha Vanala Kathā of Vidyāpati, the great poet of Mithila. Besides, he is editing Śaiva-Sarvasva-Sāra of Vidyāpati. The Department has published the following research works:—(1) Nibandha Kusumāñjali. (2) Arastu mahodayasya Bharata muneśca nāṭya-viṣyaka vicāraḥ (in-Sanskrit). (3) Kavivar Vaṁśa muniḥ: tasya racanāśca (in Sanskrit). (4) Sanskrit rūpaka kī viśeṣatāyeṅ (in Hindi).

BURDWAN

Department of Sanskrit, Burdwan University: The following books have been brought out:—(1) Tāntrik Sādhanā-0-Siddhānta—MM. Dr. Gopinath Kaviraj. (2) Aspects of Indian Thought—MM. Dr. Gopinath Kaviraj. (3) Upaniṣad-prasaṅga, Vol. I and II. (4) Pratyabhijñāhṛdayam (Bengali Tr.)—Dr. G. Mukhopadhyay and Dr. R.C. Adhikari. (5) CC Valdika Syarafanas yang Pollogica. N.H.Sawyal.

CALCUTTA

The Asiatic Society:

UNESCO Project:—The Society is working with financial assistance from the Indian National Commission for UNESCO, as a coordinating institution in India for conducting the UNESCO project for compilation of data on literary trends in Central Asia in the pre-mangol and post-mangol periods. In recent years, the following works on Indology have been printed and released. (1) Sabdaratnāvalī of Mathureśa—Shri M.M. Chowdhary. (2) Aṣṭasāhasrikaprajñāpārmitā English translation—Dr. Edward Conze. (3) Vaiṣṇava Iconology in Nepal—Dr. Pratapaditya Pal.

The Centre of Advanced Study in Ancient Indian History and Culture, Calcutta University.

The Centre has undertaken two schemes of research work:

- (1) Geographical Dictionary of Ancient and Mediaeval India.
- (2) Glossary of Technical Terms in Indian Art and Aesthetics.

It has also been, publishing Journal of Ancient Indian History edited by Dr. D.C. Sircar since 1968. A Volume entitled *Prācyavidyāta-raṅgiṇī* edited by Prof. D.C. Sircar was released in 1969 as the Golden Jubilee Volume of the Department of Ancient Indian History and Culture. Of the recent publications of Professor D.C. Sircar, the following may be recorded:—(1) Ancient Malwa and Vikramaditya Tradition (1969). (2) Some Problems of Kuṣāṇa and Rajput History (1969). (3) Landlordism and Tenancy in in Ancient and Mediaeval India as revealed by Epigraphical Records.

Jadavpur University, Calcutta

A Journal Anvīkṣā is published half yearly. It has brought out the following publication:—

(1) Kādambarī-O-Gadyasāhitya Śilpavicāra—Dr. H. Basu. (2) Tattva-Sandarbha ed. Dr. S. Goswami.

HOSHIARPUR

Vishveshvaranand Institute of Sanskrit and Indological Studies, Sadhu Ashram:

This institute, previously recognised as Vishveshvaranand Vedic Research Institute (VVRI) emerged with the Panjab University, Chandigarh, with effect from Ist July, 1965. It is being run by the University as its main centre for researches in Sanskrit and Indological Studies. The Institute has introduced a new scheme of research training. It provides facilities for post M.A. training for one year in Vedic and Indological research. Immediately after a scholar has successfully completed the training, necessary steps are taken to get him enrolled as a candidate for the Ph.D. Degree of the Panjab Complete Coop, Haridwar

KERALA

Department of Sanskrit, Kerala University, Trivandrum has undertaken the work of preparing a comprehensive Bibliography of the Sanskrit Literature of Kerala and has published a Critical Edition of the Dhātukāvya of Nārāyaṇabhaṭṭa with the commentaries Kṛṣṇārpaṇa and Ramapāṇīvādae's Vivaraṇa illustrating all the roots of Pāṇinian Dhātupātha.

Kurukshetra University, Kurukshetra

Sanskrit Department has recently introduced a course for Specialisation in Indian Philosophy in M.A. The Department has undertaken the publication of *Paramalaghumañjūṣā* with Introduction, translation and notes by Dr. K.D. Shastri.

MADRAS

Department of Sanskrit, Madras University has brought out the following publications during the year:—

- (1) New Catalogus Catalogorum—Vol. VI (Gāyatrī to ca.)
- (2) Ślokavārttika of Kumārilabhatta with the Tātparyatīkā by Umvekabhatta (Second revised edition) by Dr. K. Kunjunni Raja.

NAGPUR

Department of Ancient Indian History and Culture has brought out the following books:

(1) India as seen in Brhatsamhitā of Varāhamihira by Dr. Ajay Mitra Shastri; (2) Tripuri (in Hindi) by Dr. Ajay Mitra Shastri; (3) Paunar Excavations by Dr. S.B. Deo; (4) Khapa and Takalghat by S.B. Deo; (5) Maharashtra: Eka Purātāttvika Adhyayana by S.B. Deo; (6) Yādavas and their times by Dr. O.P. Verma.

PATNA

K.P. Jayaswal Research Institute

Arrangements for admission to the course of the degree of Doctor of Philosophy are being made by this Institute. It has published a number of books in the Tibetan-Sanskrit Series and Historical Sanskrit Series.

RAJASTHAN

Department of Sanskrit, Rajasthan University, Jaipur has brought out:—(1) India in the Vedic Age by Dr. P.L. Bhargava (Second Edition).

Sardar Patel University

Department of Sanskrit, S.P. University, Vallabh Vidya Nagar, has published (1) Soma in the Legends; (2) A Critical interpretation and investigation of epithets of Soma; (3) The Dānastuti of Rgveda; (4) Life and doctrines of Buddha.

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REVIEWS

NEPAL: ART TREASURES FROM THE HIMALAYAS By Ernst and Rose Leonore Waldschmidt. Translated from German by David Wilson. Oxford and IBH Publishing Co., Calcutta, 1969, pp. 160, 31 figs., 82 monochrome and coloured plates. Rs. 72/-.

Recent years have seen a fairly rich crop of well-documented and authoritative publication on the history, enthology, art and culture of Nepal. This seems to be symptomatic of the wide general interest in the Himalayan territories of Tibet, Nepal, Bhutan and Sikkim along with the Indian Himalayan districts of Kinnaur, Lahaul-Spiti, Ladakh and the adjoining regions, which one has been witnessing since the beginning of the shift in the political power balance in these regions. But Tibet and Nepal being relatively older territories with historical and cultural identities of their own, have been engaging the continuous attention of scholars since the beginning of modern Indological and Sinological studies. Of late, this attention has been gaining in both intension and extension, relatively much more in regard to Nepal which has been and is an open society, than Tibet which has always been very difficult of access and now all but forbidden-because of political reasons. Besides, Nepal has been having one more thing in her favour; for the last three decades or so she has been experiencing for reasons which are obvious, a strong wave of national self-consciousness and hence of a cultural identity of her own. This has inevitably led to a conscious opening up of her artistic and cultural heritage to a wider world beyond that of purely curious antiquarian scholars. She has recently been taking the initiative in inviting and attracting national and international scholars and intellectuals to interpret her treasures and sending out carefully selected treasures abroad for exhibition and interpretation. This is good and meaningful cultural and intellectual co-operation among nations.

The book under review happens to be the outcome of a catalogue compiled by the authors, for an exhibition of works of art from Nepal, held in February-April, 1967 at Villa Hugel, Essen-Bredney, West Germany. "The exhibition consisted exclusively of objects sent to Europe on loan from Nepal, coming from the collections of the museums at Kathmandu, Lalitpur (Patan) and Bhaktapur (Bhatnagar); some archæological finds were also made available by the Archæological Department, Kathmandu".

The book is broadly divided into two parts of which the first purports to be a long thin country of the geography

and the peoples of the land-locked country; the home and birthplace of the Buddha; ancient, mediaeval and recent history of the land and the people; the main religions of the land, namely, Hinduism, and Buddhism, Tantrism and Vajrayāna; forms of architecture; and artistic styles of sculptures, bronzes, terracottas, ivories, wood-carvings and paintings. The second part consists of monochrome and coloured reproductions and detailed archæological and iconographic descriptions of archæological finds, stone sculptures, terracotta figures, bronzes, wood-carvings, ivory objects, manuscripts and book-covers and paintings on cloth and paper. The book closes with a short bibliographical note and an index.

The quality of reproduction of the objects of art maintains throughout a very high standard and the format, printing and set-up are excellent, just as it should be in an art-publication. The description of the plates too, meets the demands of dependable scholarship. The short introductory sections on geography, people, history and religion are just adequate and are competent summaries of the respective and relevant factual situations.

I wish I could be as appreciative of the two short sections on Architecture and Artistic styles. Both, to my mind, are inadequately dealt with, which, partly at any rate, may have been due to consideration of space. These two items do not take into account even the more important varieties of forms and styles and artistic and historical significance. Basically derivative Nepalese stūpas, vihāras, temples etc. have nevertheless their distinctive forms and styles, determined and conditioned partly by the architectural materials (wood and brick predominantly) and partly by local climatic and social situations. Besides, the secular architecture of Nepal is one pride of Nepalese culture and holds, to my mind, the key to an adequate understanding and appreciation of what secular architecture was like in India in particular and Southeast Asia in general. In religious architecture, both Buddhist and Brahmanical, Nepal provides forms and styles in Indian, Tibetan and Chinese architecture.

In sculptures, bronzes and paintings Nepal offers a variety of forms and styles through the centuries. Much of these can certainly be explained in terms of Indian art of the Ganga-Yamuna Valley, Eastern India and the Deccan (which have not been drawn attention to in proper historical perspective) of early times and of Rajasthan and the Western Himalayan States of late mediaeval India, also of Mediaeval Tibet. But not all of the plastic art of Nepal can be explained in these terms alone. That there were conscious attempts at localisation of the imported forms and styles, there are discernible indications in a number of objects.

But this is no criticism of the book which is certainly one of the most competent publications on the art of Nepal issued in recent years. Read along with Stella Kramrisch's *The Art of Nepal* (The Asia Society, New York, 1964), one would get a fairly comprehensive idea of the art treasures of this small but very interesting country.

Nihar Ranjan Ray

THE LICCHAVIS By Hit Narayan Jha, Chowkhamba Sanskrit Publication, Varanasi, 1970, pp. 247, Price Rs. 25/-

This is a history of the Licchavis of Veśālī from the sixth century B.C., when they came into limelight through their remarkable political institutions, to the eighth century A.D. when their rule came to an end in Nepal. In the first chapter the author has discussed the various theories about their origin and has rightly concluded that they were an indigenous Kṣatriya clan possibly connected with the Ikṣvākus, though he has tried to overdo things by deriving the name Licchavi from Lin śleṣaṇe—Lī (na) chavi—Līchavi—Licchavi and taking it to mean one who has a passionate love for colours and a very keen sense of beauty (p. 9).

The Licchavis made their mark by creating an oligarchical and republican polity which won the applause of even such eminent contemporaries as Gautama Buddha and Vardhamāna Mahāvīra but it may be an exaggeration to call it democracy. Among them political power rested with Kşatriya families the heads of which had the title of rājā. The number of these rājās is said to be 7707 which appears legendary. However, the heads met in a general assembly, elected their chief, who was also called rājā and was assisted by an uparājā and bhāndāgārika and even a senāpati. Thus the word rājā seems to be used in two senses, the head of a Ksatriya family and the chief of the oligarchy (gana). The author's view that each of the 7707 or so rājās had the uparājā, senāpati and bhāndāgārika under him, constituting a sort of local administrative unit, wears thin because in that case we would have to presume thousands of such units within Vaisali which cannot stand to reason (p. 87). The fact seems to be that the chief of the gana only, who had the title of rājā also, was assisted by these officers. Equally fallacious is the author's view that the word rājā is the same as the Asokan word rajjuka or rajuka and as such denotes a local administrative officer (p. 77). While proposing this equation he ignores the fact that rajuka or rajjuka is connected with the word rajju or a measuring rope and stands for an officer in charge of survey of land and assessment and collection of revenue and thus has nothing to do with the root underlying the word raja. In Public Domain. Gurukul Kangri Collection, Haridwar

The author's discussion of the Licchavi-Magadhan struggle (Ch. V) is interesting inasmuch as he highlights its economic overtones. In this struggle the victory of Magadha indicated not only its superiority in statecraft and warfare but also its progressive socio-economic outlook which contrasted with the rigid and stagnant approach of the oligarchies according to which all non-Ksatriya or non-aristocratic classes were no better than slaves (D.R. Chanana, Slavery in Ancient India, pp. 39, 107). However, though initially vanquished, the Licchavis soon staged a comeback. According to the Vamsatthappakāsinī (P.T.S. p. 155) the popular upheaval, which removed the dynasty of Bimbisara and Ajātaśatru, brought to the throne a Licchavi prince Śiśunāga. shows that the Licchavis had a hand in the revolution in Magadha and rode on its crest to paver. It may well be that the leader of this revolution was the Licchavi Siśunāga and that he ascended the throne as its consequence. His son Kālāśoka shifted the capital from Rājagrha to Pāṭaliputra and made Vaiśālī one of his residences. It is noteworthy that Tārānātha calls him of Licchavi origin (Lama Chimpa and Alaka Chottopādhyāya. Tārānātha's History of Buddhism in India, p. 68). Thus, the Licchavis avenged themselves on the Magadhans and emerged as the final victors of the struggle. Strangely enough, the author omits to make any reference to this important episode in the history of the Licchavis. Recently I published a detailed study of it in Vol. 1V of the Journal of Ancient Indian History (Calcutta).

However, with the rise of the Maneyas, the Licchavis, in the form of the rulers of Magadha, again suffered an eclipse. The author is not correct in stating that under Candragupta Maurya they enjoyed a great deal of independence (p. 99). After the obscurity of six centuries they again asserted themselves at the time of the foundation of the Gupta empire. The author thinks that they sided with Candragupta, whom he identifies with Canda of the Kaumudī Mahotsava, against the Magadhan ruler Kalyānvarman, mentioned in that play (p. 101). But he forgets that the events, described in this drama, cannot be equated with those attending the foundation of the Gupta empire as ably shown by P.L. Gupta (Gupta Sāmrājya, Varanasi, 1970, pp. 236-37). Nevertheless, it is clear that in the first two decades of the fourth century, the Licchavis were dominant in Magadha and their reigning queen was Kumāradevī who was married to the Gupta prince Candragupta I. It is significant that, adhering to their republican tradition, the Licchavis mentioned their name in plural on the reverse of the coins of the so-called Candragupta Kumāradevī type at the very place where the Guptas later inscribed the name of that king who issued the coins. This makes it plain that the Licchavis were the rulers and issuers of the coins of the said type. On their behalf the queen Kumāradevī reigned whose figure occurs on the obverse of the said coins with the legend Śrī Kumāradevī or Kumāradevī Srī: But that Kumaradevi was married to Candragupta who as Prince

Consort is also depicted along with her but with the simple legend Candragupta. Here it is noteworthy that whereas the name of the queen is preceded or followed by the word Śrī the name of Candragupta is not accompanied by it. This clearly shows that at the time those coins were issued the status of Kumāradevī was higher than that of Candragupta. Later when the son of Kumāradevī and Candragupta, named Samudragupta, came of age, he ascended the throne under the express claim of 'grandson of the Licchavis' licchavidauhitra which emphasized that he was the heir to the Licchavi Kingdom. It was thus that the Gupta empire emerged as the continuation of Licchavi rule. The author's theory that there were troubles among the early Gupta which "were formented by their aggrieved Licchavi relatives" does not carry conviction (p. 103).

As the Guptas were dominant in North India the Licchavis were confined to their dominion in Nepal. There they used an era the dates of which range from 386 to 535. Opinions differ as to the identification of this era. But the author plausibly suggests that it should be taken as the Saka era starting from 78 A.D. (p. 119) with the result that the date 535 of it would correspond to 613 A.D. About the same time a new era, founded by one Amsuvarman, appears on the scene. Its first date is in the year 30. In the year 39 its founder gives up the title of mahāsāmanta and presents himself only as Śrī. There his successor Dhrmadeva issued his earliest inscription in 48 and the latter's successor Bhīmārjunadeva his last epigraph in 65. After him comes Narendradeva. He is said to have received the Chinese envoy Li-I-Piao in 643. If he is supposed to have ascended the throne in 643 the first year of the era would be 643-65=578 A.D. The author calculates the beginning of this era from 574 A.D. which would be very near to this date.

Thus though the aforesaid chronology, worked out by the author, seems plausible, his view that Amsuvarman, who replaced the old dynasty, was of Gupta family (p. 145) is unacceptable. The Vamsāvalīs call him Thakuri or Vaisya Rājaputra while Hsuan Chwang says that at his time, that is after the accession of Amsuvarman, the king of Nepal "is a Kṣattriya and belongs to the family of the Licchavis" (S. Beal, Buddhist Records of the Western World, Vol. II, p. 81; T. Watters, On Yuan Chwang's Travels in India II, p. 84). Even if we disregard Hsuan Chwang's statement as based upon some rumour or error, we find nothing to establish any relation between Amsuvarman and the Guptas, even his surname Varman militates against such a view. Rather we find him cultivating matrimonial relations with the Mankharis whose varman-ending names recall his own.

Inspite of the aforesaid points and some others, on which the reviewer disagress with the author, it goes without saying that the latter has given a readable account of the Licchavis not only from the political but also from the social, economic and cultural points of view,

Buddha Prakash

SAMĀJASAMSKĀRAKA RAGHUNANDANA (RAGHUNANDANA— A SOCIAL REFORMER) By Dr. Bani Chakrabarty, published by the Authoress, (Department of Sanskrit, Muralidhar Girls' College Calcutta-2) (in Bengali), 1970, pp. 282. Rs. 10/-

MM. Dr. P.V. Kane, in his magnum opus History of Dharma Shastra has thrown considerable light on the origin and development of Smṛti literature from the earliest times. But the development of Smṛti usages in recent centuries has remained uncovered so far. The nibandhakāras of Bengal have made special contribution to Smrti-Sāstra in the mediaeval period which too has not received adequate notice by scholars. The chief and most popular among the galaxy of nibandhakāras of Bengal was Raghunandana (1490-1575) who made invaluable attempt to save the Hindu society from total disintegration during the critical Muslim rule. The authoress has rightly chosen Raghunandana, the great social reformer and saviour of mediaeval Hindu society in Bengal, as the most representative of nibandhakāras of Bengal for her study. Raghunandana was a great scholar of Mīmāmsā who brought to bear his genius also in the field of Smrti śāstra and then enriched it. As a matter of fact Raghunandana's contributions were epoch-making which ushered in a new era in the field of Smrti by harmonious blending of catholicity with liberalism.

The authoress has covered her study of 'Raghunandana-A social Reformer' in eight chapters. She has traced the development of Smrti Sastra from the earliest times and has evaluated the contribution made by the Smartas of Bengal School like Jitendriya, Jimutavahana, Ballala sena, Halāyudha Śūlapāņi etc., all predecessors of Raghunandana, in the first four chapters. Raghunandana's versatile genius has been discussed in the fifth chapter. His contribution to the different aspects of social regeneration in the critical times of Muslim domination has been discussed in chapters VI to VIII. The chapter VI which deals with the aspect of social conduct gives Raghunandana's views on different samskāras, including marriage, krityas, festivals like Janmāstamī, Durgāpūjā etc., determination of tithis, lunar months etc. śrāddha, aśauca, satī-dāha (burning of Satī) etc. The seventh chapter, dealing with social laws and usages, presents Raghunandana's opinion about vyavahāra and daya (division of property after death). The authoress concludes her study of Raghuoandamaic tidicainsociali keaformetioby Harthanwing light on

Raghunandan's view about a variety of miscellaneous subjects like prāyaścitta (rules governing atonement etc.)

The authoress has shown how Raghunandana by adopting a liberal view-point without deviating subtantially from the catholicity of ancient smārta regulations, could move with the times and save the mediaeval Hindu society of Bengal from total disintegration. The study of Raghunandana by the authoress reveals that he was a far-sighted social reformer who had flexible views and knew to rise to the occasion. The study also throws light on the social conditions of Mediaeval Bengal. The authoress deserves our congratulations for the hard labour, critical insight and erudition amply exhibited in the pages of the present work. The printing and get-up of this book are excellent.

D.B. Sen

GOLASÂRA OF GĀRGYA-KERALA NĪLAKAŅŢHA SOMAYĀJI Edited by K.V. Sarma, Vishveshvaranand Institute, Hoshiarpur, 1970, pp. XXVI+28, Rs. 5/-.

Nīlakantha Somayāji, the distinguished astronomer-mathematician of Kerala of the 15th-16th centuries, wrote several treatises on astronomy. Golasāra is his excellent short work, containing the quintessence of spherical astronomy. This work is divided into three chapters, and runs into nearly half a century of Sanskrit couplets which appeal to the discursive intellect than to mere intuition.

Shri K.V. Sarma deserves credit for presenting its critical edition, after a thoughtful and knowledgeable study of seven mutually independent palmleaf manuscripts which broadly fall into three distinct groups, on the basis of the distribution of verses in the three chapters.

The work is lucidly and appropriately rendered into English. The foot-notes, supplied by the Editor, are precise enough to throw light on comparative differences in versions and variant readings of manuscripts, but they are too brief to illuminate certain vague and obscure technical expressions which are bound to occur in such a work as deals with the basic astronomical constants and the geometrical position of the celestial bodies.

There is a reference to the geometrical theorem of the Pythagoras (p. 14) which could be profitably discussed in the foot-note, from the angle of historical interest. In fact Golasāra is also of some historical and linguistic interest for students of astronomical studies. Its author, Nīlakaṇṭha, exhibits a surprising familiarity with the work of the Pythagoras, and this cam provide mapping board the constant happened to the exchange

of ideas between India and Greece in the Middle Ages, and on the resemblance between certain Hindu and Greek astronomical terms and methods.

The present edition, though lacking in elaborate foot-notes, is useful as well as reliable; it is informative as well as stimulating. A valuable feature of this edition is its introduction in which the editor gives a clear, research-oriented picture of the manuscript material and different versions of Golasāra, and makes a keen objective assessment of the author and his works.

B.S. Gupta

NĀŢAKA-PARIBHĀṢĀ OF ŚINGABHŪPĀLA by Dr. Kalikumar Datta Shastri, Sanskrit Sahitya Parishat, 168/1, Raja Dinendra Street, Calcutta-4, pp. 25, Rs. 3/-

There are a few works based on the Nāṭyaśāstra of the celebrated ācārya Bharata, which deal with the Sanskrit Dramaturgy. Some of them are available in print form and widely read while others are only known through references. Mention may be made of the Daśarūpaka of Danañjaya (10th century A.D.), the Nāṭyadarpaṇa of Rāmacandra (12th century A.D.) and the Sāhityadarpaṇa of Viśvanātha (14th century A.D.)

The book under review is a small versical treatise of Shri Singabhū-pāla (14th century A.D.), which has been published for the first time. It deals with some technical terms of Sanskrit Dramaturgy. As scholars have suggested, this booklet seems to be an earlier draft for the famous and bigger work, the Rasārņavasudhākara by the same author. And thus this work, as the editor claims 'presents before us a number of readings that give us a better version of some of the verses of the Rasārņavasudhākara'. It also 'contains certain topics that are not available in the larger work of the author'.

Though the author of Nāṭaka-paribhāṣā also solely follows the Nāṭyaśāstra, yet he differs on some minor points. For example, while discussing Nāndī he permits the use of 8, 10 or 12 padas: "Aṣṭābhir daśabhiḥ śreṣṭhā seyam dvādaśabhiḥ padaiḥ" (verse No. 160). Viśvanātha and others sanction only 8 or 12 padas. The technical term kathānātha (verse No. 167) is also new word in the place of kathānāyaka (nāyaka or netā). Four varieties of kathānāyaka, which have been defined here on the basis of dharma, artha, rasa, and mokṣa are also something new to the Sanskrit Dramaturgy. Viśvanātha and others have also enumerated the four varieties of netā but the criterion is different. In the same way the four kiādā holiukānā parado (pāubļa lagarica) calatāra, hadāhāta, vinīta and

praudha is probably nowhere mentioned Discussing āmukha (prastāvanā), Viśvanātha gives five varieties, viz, udghātyaka, kathodghāta, proyogātiśaya pravartaka and avalagita, while this author mentions only three, viz, kathodbhūta, pravṛttaka and prayogātiśaya. Definitely the term kathodghāta has been replaced by kathodbhūta and udghātyaka and avalagita varieties of prastāvanā are included in thirteen vīthyāngas by Šingabhūpāla. Here prayogātiśaya is said to be of two kinds, viz, prastāvanā and sthāpanā. This latter term sthāpanā is also something new to Sanskrit Dramaturgy. Arthopasthāpakas of Nāṭyaśāstra are named here as sūcakas. This sūcaka has a variety named khanḍacūlikā. This term is also not seen anywhere else.

Thus, this work is an interesting one and deserves a place in the history of Sanskrit Dramaturgy. Barring a few minor printing mistakes, the editing work is commendable. An annotated translation would have enriched the publication.

Kapil Deo Shastri

OUTLINES OF SANSKRIT POETICS by G. Vijayavardhana, Lecturer in Sinhalese, University of Ceylon, Chowkhamba Sanskrit Series Office, Varanasi-1, 1970, pp. 170, Rs. 16.

The book under review, in the words of the author, "is an attempt to bring within the confines of a single small volume, the crux of the entire Sanskrit Alamkara Sastra...It is meant to serve as an introduction to those desirous of getting acquainted with the subject".

The book is divided into seven chapters. In the first chapter the author discusses the proper order of the theories of poetry and decides, "The proper order in tracing the evolution of Sanskrit poetics would be to consider the alamkāra concept first, and then proceed in order of the concept of rīti, rasa-dhvani, vakrokti and aucitya respectively (p. 10)".

In the second chapter entitled 'A Brief Historical Survey', the author gives a short summary of Sanskrit poetics from Bharata Muni (Ist century B.C.) to 17th Century A.D. Here he does not discuss the date even of the prominent authors.

In the third chapter entitled 'The Alamkāra School' the author gives a lucid account of the origin and development of this school. He shows that the meaning of the term alamkāra underwent several changes within the course of time (p. 26) and explains the nature and importance of a few alamkāras, e.g. atišayokti, svabhāvokti etc. On the criterion of alamkāra he observes, "the ultimate aim in using a particular figure in a position of vicchitti

(p. 36)". He concludes "the theory of alamkāra contained within itself, the seeds of ideas which in later times grew into important poetic theories (p. 56)" In chapter IV, "The Guna Rīti School", he has discussed the origin and development of the school and concept as well as number of gunas and rītis. Concluding his discussion the author says, "the guna-rīti theory too, concerns itself only with form in poetry, and falls short of a satisfactory critique as any other formal theory (p. 72)".

In the next chapter "The Rasa Dhvani Theories", the author deals with a lot of matters e.g., origin and development of the concept of rasa and dhvani, four interpretations of rasa theory, nature of bhāvas, realization of rasa and its obstacles, meaning nature and kinds of dhvani. He examines in detail the importance of dhvani theory and arrives at the conclusion, "Although it may fall short of an ideal aesthetic theory, the dhvani theory is undoubtedly the crowning achievement of aesthetic thought in Sanskrit (p. 122)".

In the last two chapters the theories of vakrokti and that of aucitya are discussed. A good bibliography and general Index are added at the end.

Thus the attempt of the author is praise-worthy. However, his few statements need reconsideration. He says (p. 110) that *Dhvanyāloka* divided poetry into three grades i.e. *uttama*, *madhyama* and *adhama*. In fact, it is Mammata who divided the poetry into three grades cited above. Again, he uses the term 'prosatic expression' in contrast with 'poetic expression' (p. 120). But in Sanskrit poetics even the prose is a part of poetry (kāvya). Moreover, somewhere the references need correction as on page 94 fn. 1. The printing and get-up of the book are fair but the price is a bit high.

S.N. Shastri

BOOKS RECEIVED

Town of	The same and the same and		
1,	Bhattacharya, Durga Mohan	Brāhmaṇa Sarvasva— A Pre-Sāyana Vedic Commentary	Sanskrit Sahitya Parishat, 168/1 Raja Dinendra Street Calcutta-4
2.	Bhoosnnurmath, S.S. & Menezes, Armando	Šūnyasampādane- Vol. IV	Karnatak University, Dharwar
3.	Goetz, Hermann	Studies in the History and Art of Kashmir and the Indian Himalaya	South Asia Institute, University of Heidelberg, W. Germany
4.	Kambi, V.S.	Vīrašaiva Daršana Mīmámse	Sent by the author
5.	Mehta Mohan Lal	Jaina Philosophy	P.V. Research Insti- tute, Jaina Ashram, Hindu University, Varanasi
6.	K.D. Shastri	Gaṇapātha ascribed to Pāṇini	Kurukshetra University Press
7.	Shastri, Shri Nivas	Exposition of Buddhist Philosophy by Vācaspati Miśra	Ibid.
8.	Rukmani, T.S.	A Critical Study of the Bhāgvata Purāņa	Chowkhamba Sanskrit Series Office, Varansi
9.	Tarkacharya, Kalipada	Prasastapādabhāşyam with Sūkti on the Bhāşya	Sanskrit Sahitya Parishat, Calcutta-4

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FORM IV

(See Rule 8)

1. Place of Publication ... Kurukshetra University, Kurukshetra

2. Periodicity of its Publi- ... Annual (September-October).

3. Printer's Name ... T. Philip

Nationality ... Indian

Address ... Manager, Kurukshetra University
Press, Kurukshetra.

4. Publisher's Name ... Om Parkash Gupta

Nationality ... Indian

Address ... Registrar,

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The paper is owned by the Kuruk-shetra University, Kurukshetra.

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Dated 14-12-71



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